Targum Jerusalem
תרגום ירושלמי
merged
https://www.sefaria.org/Targum_Jerusalem
This file contains merged sections from the following text versions:
-Targum Jerusalem, trans. J. W. Etheridge, London, 1862
-http://targum.info/targumic-texts/pentateuchal-targumim/
-Sefaria Community Translation
-https://www.sefaria.org

Targum Jerusalem

Genesis

Chapter 1

In wisdom (be-hukema) the Lord created.
And the earth was vacancy and desolation, and solitary of the sons of men, and void of every animal; and the Spirit of mercies from before the Lord breathed upon the face of the waters.

And it was evening, and it was morning, in the order of the work of the creation, (or of the beginning) the First Day.
And let there be a separation between the waters above and the waters below.

And let them be for signs, and for seasons, and for the sanctifying by them of the beginning of months and years.

And the Word of the Lord created man in His likeness, in the likeness of the presence of the Lord He created him, the male and his yoke-fellow He created them.

Chapter 2

And Adam became a soul of life.

And the tree of knowledge, of which any one who ate would distinguish between good and evil.

And the Lord God took the man, and made him dwell in the Garden of Eden; and set him to do service in the law, and to keep it.

I will make for him a yoke-fellow, going forth with him.

And for Adam was not found a yoke-fellow going forth with him.

Therefore a man shall leave the house of the bed of his father and his mother.
And they knew not what is shame.

Chapter 3

And they made to them vestments.

Walking in the garden in the strength of the day...And the Word of the Lord God called to Adam, and said to him, Behold, the world which I have created is manifest before Me; and how thinkest thou that the place in the midst whereof thou art, is not revealed before Me? Where is the commandment that I taught thee?

And it shall be when the sons of the woman consider the law, and perform (its) instructions, they will be prepared to smite thee on thy head to kill thee; and when the sons of the woman forsake the commandment of the law, and perform not (its) instructions, thou wilt be ready to wound them in their heel, and hurt them. Nevertheless there shall be a medicine for the sons of the woman, but for thee, serpent, there shall be no medicine: but it is to be that for these there shall be a remedy for the heel in the days of the king Meshiha.

And thorns and dardareen shall it increase to thee; and thou shalt eat the herb which is on the face of the field. Adam answered and said, I pray, through mercies from before Thee, O Lord, that we are not accounted before Thee as the cattle, to eat the herb which is on the face of the field. Let us now stand up, and labor with the labor of the hands, and

eat food of the fruits of the earth; and in these things let there be distinction before Thee between the children of men and the cattle.

And the Word of the Lord God said, Behold, Adam whom I have created is sole in my world, as I am sole in the heavens above. It is to be that a great people are to arise from him; from him will arise a people who will know how to discern between good and evil. And now it is good that we keep him from the garden of Eden before he stretch forth his hand and take also of the fruit of the tree of life, and eat, and live for ever.

And He cast out Adam, and made the glory of His Shekina to dwell at the front of the east of the garden of Eden, above the two Kerubaia. Two thousand years before He had created the world, He created the law, and prepared Gehinnam and the Garden of Eden. He prepared the garden of Eden for the righteous, that they should eat, and delight themselves with the fruit of the tree, because they had kept the commandments of the law in this world. For the wicked He prepared Gehinnam, which is like the sharp, consuming sword with two edges. He prepared in the depth of it flakes of fire and burning coals for the wicked, for their punishment for ever in the world to come, who have not kept the commandment of the law in this world. For the law is the tree of life; whoever keepeth it in this life liveth and subsisteth as the tree of life. The law is good to keep in this world, as the fruit of the tree of life in the world that cometh.

Chapter 4

If thou makest thy work good in this world, will it not be forgiven and remitted thee in the world to come? But if thou doest not make thy work good in this world, thy sin is retained unto the day of the great judgment; and at the door of thy heart it lieth. Yet into thy hand have I delivered power over evil passion, and to thee may be dominion over it, to become righteous or to sin.
And Kain said to Habel his brother, Come, and let us go forth upon the face of the field. And it was when they had gone out upon the face of the field, Kain answered and said to Habel his brother, There is neither judgment nor Judge, nor another world; neither is a good reward given to the righteous, nor will vengeance be taken of the wicked. Nor was the world created in goodness, nor in goodness is it conducted. Therefore it is that thy oblation was accepted with good will, and mine not accepted with good will. Habel answered and said to Kain, There is a judgment, and there is a Judge: there is another world, and a good reward is given to the righteous, and vengeance taken of the wicked. And in goodness was the world created, and in goodness is it conducted. But according to the fruit of good works is it conducted. Because my works were better ordered than thine, my offering was accepted with good will, and thine was not accepted with good will. And as they two disputed on the face of the field, Kain arose against Habel his brother, and killed him.

The voice of the blood of the multitude of the righteous who were to arise from Habel thy brother.

And Kain said before the Lord, My sins are greater than can be borne. Nevertheless there is power before Thee to absolve and forgive me.

And Kain went out from before the Lord, and dwelt in the land of exile and wandering, eastward of the garden of Eden. And it had been before Kain slew Habel his brother that the earth multiplied fruits, as the fruits of the garden of Eden; (but) from (the time that) he sinned and killed his brother, it changed, to produce thorns and thistles.

Chapter 5

Eight hundred years; and in those years he begat sons and daughters. And he died, and was gathered from the midst of the world.

And Hanok served in the truth before the Lord; and, behold, he was not; for he was withdrawn by the Word from before the Lord.

Chapter 6

And the Word of the Lord said, The generations which are to arise shall not be judged after (the manner of) the generation of the deluge, (which is) to be destroyed, and exterminated, and finally blotted out. Have I not imparted My Spirit to the sons of men, because they are flesh, that they may work good works? But they do works of evil. Behold, I have given them a prolongment of a hundred and twenty years, that they may work repentance; but they have not done it.

And there was repentance before the Lord in His Word that He had made man upon the earth. And He said, and judged in His heart.

But Noah, because he was righteous in his generation, found favour and mercy before the Lord.

And the earth was filled with violences and frauds.

Chapter 7

And the windows of heaven were opened.

And the Word of the Lord was merciful upon him.

Chapter 8

And He remembered in His mercies the good that was with Noah. And the Lord caused the wind of mercies.

And he began to number, and again he sent the dove from the ark.

Until all the days of the earth from now, sowing and reaping, and cold and heat, and days and nights shall not cease.

Chapter 9

And Noah began to be a righteous man, and he planted a vineyard.

Chapter 10

The sons of Japheth, Gomer; and the name of their provinces, Afriki, and Garmania, and Madai, and Mokdonia, and Yatania, and Asia, and Tharki.
And the sons of Gomer, and the name of their provinces, Asia and Pharkui (Phrygia?) and Barberia.
And the sons of Javan, Elisha, and the name of their provinces, Alastarasom, Italia, and Dordonia.

He was mighty in hunting and in sin before the Lord; for he was a hunter of the sons of men in their languages. And he said to them, Leave the judgments of Shem, and adhere to the judgments of Nimrod. On this account it is said, As Nimrod the mighty, mighty in hunting and in sin before the Lord.
And the beginning of his kingdom was Bavel, and Hadas, and Netsibin, and Katispa in the land of Bavel.
From that land he went out towards Athur, and builded Nineveh, and Pelatiath-Kartha, and Hadiath.
And Talesar, between Nineveh and Hadiath, which is a great city.
And Mizraim begat the Mariotaee, and Pentepolitaee, and Lusetaee, and Pelusaee, and the Pantaskenaee, from whom went forth the Philistaee and Kapodekaee.

And the Tripolaee, and the Arkaee, and the Kaphrusaee.
And the Antridanaee, and the Chamatsaee, and the Antukeia: from Bavel, after then, were distinguished the islands of the peoples.

Chapter 11

And all the inhabiters of the earth were (of) one language, and of one speech, and one counsel: for they spake the holy language by which the world was created at the beginning:
while their hearts erred afterwards from the Word of Him who spake, and the world was, at the beginning; and they found a plain in the land of Pontos and dwelt there.

And they said, Come now, and we will build us a city and a tower, and the head of it shall reach to the summit of the heavens, and we will make us in it a house of worship at the top. And we will put a sword in his hand, lest there be set against him the array of war, before we be scattered upon the face of all the earth.

And Sara was barren, she had no son.

Chapter 12

And I will constitute thee a great people, and I will bless thee; and Abram shall be strengthened with many blessings.
And I will bless him who blesseth thee, and he who curseth thee shall be accursed; and in thy righteousness shall all the generations of the earth be blessed.

And the souls of the proselytes.
The plain (or valley) of vision. And the Kenaanites were then in the land; for the time had not yet come that the sons of Israel should possess it.

And the woman was conducted to the palace of Pharoh.

Chapter 13

Their treasures.
And there was strife between the shepherds of Abram's cattle and the shepherds of the cattle of Lot. The shepherds of Abram restrained their beasts until the time of their coming to the place of their pasture; but the shepherds of Lot did not restrain their beasts, but turned them free, and went. But Abram's shepherds had been instructed by Abram their righteous master, Go not to the Kenaanaee and Pherizaee; for as yet they have possession in the land.

Chapter 14

All these were joined in the valley of the gardens.

And they slew the giants who were in Ashtaroth-Karnaim, the famed who were among them, and the formidable who inhabited the city which they had built,
and the cavern people who dwelt in the mountain of Gebala, unto the valley of vision which is nigh upon the desert.

And Amraphel king of Pontos, and Ariok king of Elasar: four kings against five spread out the array of war.
The valley of the gardens was full of pits of bitumen:

Domestics (marbitsi, down-liers) of his house, eighteen and three hundred, and pursued after them unto Dan of Kisarion.
And he pursued them unto Havetha, which is from the north of Darmesek.

And the kings who were with him, at the plain of vision which was the house of the king's plain.
And Malki Zedek, king of Yerushalem, who was Shem, who was the great priest of the Most High.

And the treasure take to thee.

If from a thread to the latchet of a sandal I receive of all that is thing: that thou magnify not thyself and say, I have enriched Abram.

Chapter 15

After these words, when all the kings of the lands, and the sultans of the provinces, had gathered together, and had made war against Abram the Just, and had fallen before him, and he had slain of them four kings, and had brought back nine hosts, did Abram the Just reason in his heart, and say, Woe, now, to me, because I have received the reward ordained in the present world, and have no portion in the world to come. Or peradventure the brethren and kindred of the slain who have fallen before me, who are in their cities and provinces, will combine in great legions, and come against me; or peradventure there were in my hand a few commandments in the former times, so that they fell before me when they had risen up against me; or it may be that righteousness was found in me at the former times, that they fell before me, but at the second time it may not be found, and the Heavenly Name will be profaned in me. Then was the word of prophecy from the Lord unto Abram the Righteous, saying, Fear not, Abram, though they should gather together and come against thee with many legions, My Word shall be thy reward and thy shield in this world, and a protector over thee all the days of the world to come. And though I deliver up thy adversaries before thee in this world, the reward of thy good works is prepared for thee also before Me in the world to come.
And Abram said, Before Thee I supplicate mercy, O Lord God. Manifold blessings Thou hast given me, and many hast Thou before Thee still to give: nevertheless, what profit have I who go from the world childless,

and Eliezer, the son of my house, by whose hands signs were wrought for me in Damasek, expecteth in himself to be my heir?

And He said to him, I am the Lord who brought thee out of the fiery furance from Ur of the Kasdai.

And a turtle and young pigeon.
And He brought before him all these, and divided them into divisions, and set one part over against its fellow; but the fowl He divided not.
And when the birds descended, they came not nigh the divisions: those birds are unclean fowl, and those unclean fowl are the kingdoms of the earth which are worshippers of idols, and which counsel evil counsels against the sons of Israel; but the integrity of the righteous Abram hindered them.
And when the sun was going to set, a sleep profound and sweet fell upon Abram. And, behold, Abram saw four kingdoms which should arise to bring his sons into subjection (and) Terror; the Greatness of Darkness Fell upon him: Terror, that is Bavel; Darkness, that is Media; Greatness, that is Greece; Fell, that is Edom, (Rome) that fourth kingdom which is to Fall, and never to rise again for ever and ever.

And, behold, the sun went to set, and there was darkness, and Abram beheld till the seats were arrayed and the thrones set forth. And lo, Gehinam, which was prepared for the wicked in the world to come, enveloped in burning flakes and flames of fire, into which the wicked had fallen when in their lives they rebelled against the law, while the just who had kept it had been delivered from affliction. And all were seen by Abram while He passed between those divisions.

And all the sons of the East.

Chapter 16

And Sara said, My judgment and my affliction are delivered into thine hand. I left the house of my birth, and the house of my father, and came with thee in the faith of the Heavens. I have gone in with thee before kings; before Pharoh King of Mizraim, and before Avimelek king of the Philistaee; and I have said of thee, he is my brother, so that they might not kill thee. And when I saw that I was not made fruitful, I took Hagar the Mizreitha, my handmaid, and gave her to thee to wife, and said, She shall bring forth, and I will bring up whom she may bear, that I may be builded, be it only from her. But now seeing that she hath conceived, my honour is contemned and despised in her sight. Now may the Lord appear, and judge between me and thee, and fulfil mercies upon me and thee, and spread His peace between me and thee, and replenish the world from me and from thee, that we may not heed the son of Hagar the Mizreitha handmaid, who is of the children of the people who cast thee into the burning furnace of the Kasdin.

Chalitza.

And Hagar gave thanks, and prayed in the Name of the Word of the Lord, who had been manifested to her, saying, Blessed be Thou, Eloha, the Living One of all Ages, who hast looked upon my affliction. For she said, Behold, Thou art manifested also unto me, even as Thou wast manifested to Sara my mistress.

Chapter 17

And Abraham bowed upon his face, and wondered.

Chapter 18

Three angels were sent to our father Abraham; and the three were sent for three things; because it is not possible that one of the high angels should be sent for more things than one. The first angel was sent to announce to our father Abraham, that, behold, Sarah would bear Izhak; the second angel was sent to deliver Lot from the midst of the overthrow; the third angel was sent to overthrow Sedom and Amorah, Admah and Zeboim. Therefore was there a word of prophecy from before the Lord unto Abraham the Just, and the Word of the Lord was revealed to him in the valley of vision; and he sat in the door of the tabernacle, comforting himself from his circumcision in the fervour (or strength) of the day.

And He said, Returning I will return to thee at that time, to revive you, and, behold, Sarah thy wife shall have a male child. And Sarah was hearkening at the door of the tent, and Ishmael stood behind her.

And Sarah derided in her heart, saying, After that I am old, is it possible to return to the days of my youth, for me to have conception, and Abraham is old?

And they looked towards.
And the Lord with His Word said, Shall I hide from Abraham, My friend, that which I am about to do? Forasmuch as the town of Sedom is among the gifts that I have given to him, it is just that I should not overthrow it, till I have made it known to him.

Now will I appear and see, according as the cry of the people of Sedom and Amorah hath ascended before Me, whether they have made a complete end. It may be, that some among these sinners do not know that their works of evil are manifest before Me. And if they seek to work repentance, behold, they shall be considered before Me as if those works had not been known.

Chapter 19

And Lot sat in the gate of Sedom, and he saw them, and ran and saluted them, and bowed with his face to the ground.
And wash your feet, and wash you in the morning, and go to your tents in peace. And they said to him, No; for in the open place of the city we will lodge.
And it appeared as if they ate and drank.

And Lot said to them, Wait here a little, till we have besought mercy before the Lord.
Who have not known dealing with man.

With blindness.

And it was at the time of the upcoming of the column of the morning.

Be steadfast here a little with us until I have besought mercy before the Lord.

And the Word of the Lord Himself had made to descend upon the people of Sedom and Amorah showers of favour, that they might work repentance from their wicked works. But when they saw the showers of favour, they said, So, our wicked works are not manifest before Him. He turned (then), and caused to descend upon them bitumen and fire from before the Lord from the heavens.

And because the wife of Lot was of the children of the people of Sedom, she looked behind her, to see what would be the end of her father's house: and, behold, she was made to stand a statue of salt, until the time of the resurrection shall come, when the dead shall arise.

And there is not a man in the land who may come with us after the law of all the earth:

Chapter 20

King of Arad.

And to Sarah he said, Behold, I have given a thousand sileen of silver to thy brother; behold, that silver is given to thee as a present, because thou wast hidden from the eyes of Abraham thy husband one night: and of all that I have, for on behalf of all I am corrected, behold, were I to give all whatever I have, it would not suffice. Let the words be approved, and may Abraham the Just learn that I have not known thee.

Closing had closed.

Chapter 21

And the Lord wrought miracles for Sarah, as He had spoken.

And she said, What was the announcement that announced to my lord Abraham at the beginning, and said, It will be that she will give suck, because she shall bring forth a son in her old age?

And Sarah observed the son of Hagar the Mizreitha, whom she bare to Abraham, doing evil works which are not fitting to be done, mocking in a strange worship.

And the water was consumed from the cruse, and she took up the youth.

And Abraham planted a paradise in Beer Sheba, and prepared in the midst of it food and drink for those who arrived at the border; and they ate and drank, and sought to give him the price of what they had eaten and drunk, but he willed not to receive it from them; but our father Abraham discoursed to them of that which he had said, that the world was by His word. Pray before your Father who is in heaven, from whose bounty ye have eaten and drunk. And they stirred not from their place until the time when he had made them proselytes, and had taught them the way everlasting. And Abraham praised and prayed there in the name of the word of the Lord, the God of Eternity.

Chapter 22

And it was after these things that the Lord tried Abraham with the tenth trial, and said to him, Abraham! And he said, Behold me.
At Mount Moriah.

And Abraham said, The Word of the Lord will prepare for me a lamb; and if not, then thou art the offering, my son! And they went both of them together with a contrite heart.

And Abraham stretched out his hand, and took the knife to slay Izhak his son. Izhak answered and said to Abraham his father, My father, bind my hands rightly, lest in the hour of my affliction I tremble and confuse thee, and thy offering be found profane, and I be cast into the pit of destruction in the world to come. (Now) the eyes of Abraham reached unto the eyes of Izhak; but the eyes of Izhak reaching to the angels on high. And Izhak beheld them, but Abraham saw them not. In that hour came forth the angels on high, and said, these to these, Come, behold two righteous ones alone in the midst of the world: the one slayeth, the other is slain. He who slayeth deferreth not, and he who is to be slain stretcheth out his neck.
And He said, Abraham! Abraham! And Abraham answered in the language of the sanctuary, and said, Behold me.

And Abrahm prayed in the name of the Word of the Lord, and said, Thou art the Lord who seest, and art not seen. I pray for mercy before Thee, O Lord. It is wholly manifest and known before Thee that in my heart there was no dividing, in the time that Thou didst command me to offer Izhak my son, and to make him dust and ashes before Thee; but that forthwith I arose in the morning and performed Thy word with joy, and I have fulfilled Thy word. And now I pray for mercies before Thee, O Lord God, that when the children of Izhak offer in the hour of need, the binding of Izhak their father Thou mayest remember on their behalf, and remit and forgive their sins, and deliver them out of all need. That the generations who are to arise after him may say, In the mountain of the house of the sanctuary of the Lord did Abraham offer Izhak his son, and

in this mountain of the house of the sanctuary was revealed unto him the glory of the Shekinah of the Lord.

And his concubine...and her name...

Chapter 23

And Sarah died in the city of the giants.

Four hundred sileen of silver, passing at every table, and receivable in all transactions.

Chapter 24

And Abraham said to his servant, the ruler who had rule over all that was his, Put now thy hand under the thigh of my covenant.

And all the goodly treasures of his lord were in his hand; and he arose and went to Aram, which is by Pherat Naharaim.

And she made haste, and poured out her vase into the midst of the trough, and filled, and gave drink to all the camels.

And Izhak was coming from the school of the Rabba Shem, at the fountain where had been revealed to him the Shekinah of the Lord; and he dwelt in the land of the south.

And she took a veil, and wrapped herself in it.

Chapter 25

She is Hagar, who had been tied to him from the beginning.

Merchants, and artificers, and chiefs of peoples.

In their villages, and in their fenced dwellings (or encampments). Twelve chiefs of their peoples.

And they dwelt from Hindekaia unto Chalutsa, which is by the side of Mizraim, from thy going up towards Arthur. Before all his brethren he dwelt.

And the children pressed in her womb, and she said, If such be the anguish of a mother, what now is life, that children are to be mine? And she went to supplicate mercy before the Lord in the beth midrash of Shem Rabba.

And the first came forth wholly red, as a garment of hair: and they called his name Esau.

And he arose, and went. And Esau despised the birthright, and vilified the portion in the world that cometh, and denied the resurrection of the dead.

Chapter 26

And he looked.

And Abimelek said to him, What is this that thou hast done to us? Very possibly might one of the young men have lain with thy wife, and there would have been great guilt brought upon us.

And they were refractory, swelling in spirit with strange worship, and would not receive instruction either from Izhak or Rivekah.

Chapter 27

Esau stretched out her hand, stretched out her hand.

Like the sweet smell of fragrant incense coming from the holy temple mountain, which the Lord blessed, living and enduring.

Let peoples serve before thee, all the sons of Esau: all kings be subject to thee, all the sons of Ishmael: be thou a chief and a ruler over the sons of Keturah: all the sons of Laban the brother of thy mother shall come before thee and salute thee. Whoso curseth thee, Jakob, my son, shall be accursed as Bileam ben Beor; and whoso blesseth thee shall be blessed as Mosheh the prophet and scribe of Israel.

And by thy weapons thou shalt live, and before thy brother be subject. And it shall be when the sons of Jakob labour in the law, and keep the commandments, they will set the yoke of subjection on thy neck; but when the sons of Jakob withdraw themselves and study not the law, nor keep the commandments, behold, then shalt thou break their yoke of subjection from off thy neck.

Until the time when the bitterness of thy brother shall be turned away from thee.

Chapter 28

Five signs were wrought for our father Jakob at the time he went forth from Beersheba to go unto Haran. The first sign: the hours of the day were shortened for him, and the sun was hidden from him before its time, because His Word had desired to speak with him. The second sign: after our father Jakob had lifted up his feet from Beersheba, the country was shortened before him, and be found himself sitting in Haran. The third sign: the stones which Jakob our father had taken in the evening, and set as the resting-place of his head, when he had risen in the morning be found had all become one stone; and that is the stone which he set up in the first covenant, pouring oil upon the top of it. The fourth sign : when all the shepherds had gathered together at the stone to roll it from the mouth of the well, and could not, then came our father Jakob and lifted it with one hand, and watered the flock, of Laban his mother's brother. The fifth sign: after our father Jakob had lifted the stone from the mouth of the well, the well overflowed, and was overflowing twenty years; all the days that our father Jakob dwelt in Haran. These five signs were wrought for our father Jakob in the time when he departed from Beersheba to go to Charan.

And he dreamed, and, behold, a ladder was fixed in the earth, and the summit of it reached to the height of heaven. And, behold, the angels who had accompanied him from the house of his father, ascended to make known to the angels on high, saying, Come, see Jakob the pious, whose likeness is in the throne of glory, and whom you have been desirous to see! And, behold, the holy angels from before the Lord ascended and descended, and looked upon him.

Chapter 29

It is not time to gather.

And the eyes of Leah were tender, for she had wept and prayed that she might not be brought up in the lot of Esau; and Rahel was beautiful in appearance, and of fair countenance.

And Laban gathered all the people of the place, and made a feast. And Laban answered and said to them, Behold seven years are from the coming of this just man to us; our waterings have not failed, and our springs are many: and now come, give me counsel how we may settle (or subject) him among us yet seven years. And they gave him cunning counsel to take Leah to him instead of Rahel.

Fulfil the seven days of this feast of Leah, and I will give.

Chapter 30

And Leah said, Good success Cometh; for the feastings of the Gentiles are to be cut off: and she called.

For a week he shall consort with thee.

Four keys are held in the hand of the Lord of all the world, even the Lord, and He will not deliver them either to angel or to saraph; the key of the rain, the key of the provender, the key of the sepulchre, the key of barrenness. The key of rain : for thus the Scripture expoundeth, The Lord shall open unto thee His good treasure. The key of provender: for thus the Scripture expoundeth, Thou openest thine hand. The key of the sepulchre: for thus the Scripture expoundeth, When I shall open your sepulchre. The key of barrenness Scripture expoundeth, And Elohim remebered Rahel. And the Word of the Lord remembered Rahel in His good

compassions, and the Word of the Lord heard the voice of her prayer, and He said in His Word that He would give her children.

I have observed. I have observed by divination that the Lord hath blessed me for thy sake.

Every lamb spotted and streaked, and every black lamb among the lambs, and the spotted and streaked among the goats.

In the canals.

Chapter 31

Hath commuted.

And the Word of the Lord hath taken away.

Jakob answered in the holy tongue, and said, Behold me.

Are we not considered strangers to him? for he hath sold us and, behold he is not willing to give us our dowry.
His treasure.

And it was, when the shepherds were gathered together, they sought to water the flock, but were not able; and they waited two and three days, if that the well might overflow; but it overflowed not; and then came they to Laban in the third day, because Jakob had fled.

There are strength and ability.

The dead I have not brought to thee; every one which had fled from the number, I have made that good; of my hands thou hast required it: and what thieves stole by day or wild beasts devoured by night I have made good.

Chapter 32

And Jakob, when he beheld them, said, Perhaps they are a host from Laban, the brother of my mother, coming to set against me the array of battle to slay me; or (rather) they are a host of the holy angels from before the Lord, who are come to save me from their hands. And he called the name of that place Machanaim.

And four hundred men, warlike leaders with him.

Arid small colts ten.

And the hollow of Jakob's thigh was displaced in contending with him. And he said, Send me away, for the column of the dawn ariseth, and, behold, the hour cometh for the angels to praise. And he said, I will not release thee until thou bless me.

Chapter 33

And Esau ran to meet him, and hugged him, and fell upon his neck and kissed him. Esau wept for the crushing of his teeth, and Jakob wept for the tenderness of his neck.

That the children are tender.

Chapter 34

Dotation and marriage portion.

The two sons of Jakob answered together, and said to Israel their father, It would not be fit to be said in the congregations of Israel, in their house of instruction, that the uncircumcised polluted the virgin, and the worshippers of idols the daughter of Jakob; but it is fit that it be said in the congregations of Israel and in their house of instruction, that the uncircumcised were put to death for the sake of the virgin, and the worshippers of idols because they had defiled Dinah the daughter of Jakob. And Shekem bar Hamor will not boast in his heart and say, As a woman who hath no man to avenge her injury, so hath Dinah the daughter of Jakob been made. And they said, As an impure woman and an outcast would he have accounted our sister.

Chapter 35

And Deborah the nurse of Rivekah died, and was buried below Beth El under an oak: and he called the name of it, The Oak of Weeping.

The God of eternity, whose name be Blessed for ever and ever, hath taught us precepts which are beautiful and statutes that are comely: He hath taught us the blessing of matrimony from Adam and his bride, as the scripture expoundeth And the Word of the Lord blessed them, and the Word of the Lord said to them, Be strong and multiply, and fill the earth, and subdue it. He hath taught us to visit the afflicted, from our father Abraham the Righteous, when He revealed Himself to him in the plain of Vision, and gave him the precept of circumcision, and made him to sit in the door of his tent in the heat of the day; as the scripture expoundeth and saith, And the Word of the Lord revealed Himself to him in the plain of Vision. And again He hath taught us to bless those who mourn, from our father Jakob the Righteous: for He revealed Himself to him on his coming from Padan of Aram, when the way of the world had happened to Deborah, the nurse of Rivekah his mother, and Rahel died by him in the way, and Jakob our father sat weeping and bewailing her, and mourning and crying. Then wast Thou, 0 Lord of all worlds, in the perfection of Thy free mercies revealed to him, and didst comfort him, and blessing the mourners didst bless him concerning his mother, even as the scripture expoundeth and saith, The Word of the Lord revealed Himself unto Jakob the second time on his coming from Padan Aram, and blessed him.

And there was a space, as much ground, to come unto Ephrath; and Rahel travailed, and had hard labour in her birth.

But his father called him in the language of the sanctuary, Benjamin.

Chapter 36

And after him reigned Hadar; and the name of his city was Pahu, andthe daughter of Matred, the daughter of the changer of gold: the man who perseverance all the days of his life; but who, after he had eaten and was satisfied, converted and said, What is gold, and what is silver?

Chapter 37

A figured robe.

Were binding sheaves.

A band of Saracens

And he discerned it and said, It is my son's garment: yet a wild beast hath not devoured him, neither is my son Joseph slain ; but I see by the Spirit of the sanctuary, that an evil woman standeth against him.

To Potiphar an officer of Pharoh, a captain of the guards.

Chapter 38

And it was that she ceased.

For she had enwrapped her face.

Her veil.

Tamar was brought forth to be burned with fire; and she sought the three witnesses but found them not. She lifted up her eyes on high and said For mercy I pray before the Lord. Thou art He, o Lord God, who answerest the afflicted in the hour of their affliction ; answer me in this the hour of my affliction, and I will dedicate to thee three saints in the valley of Dura, Hananya, Mishael, and Azarya. In that hour the Word of the Lord heard the voice of her supplication and said to Mikael, Descend, and let her eyes have light....When she saw them, she took them, and cast before the feet of the judges, saying, By the man to whom these belong I am with child. But though I may be burned, I declare him not, but confide in the Ruler of all the world, the Lord who is witness between me and him, that He will give to the heart of the man to whom these belong, to acknowledge whose are these his ring, and mantle, and staff.
And Jehuda recognised the three witnesses, and arose upon his feet and said, I pray you, my brethren, and ye men of the house of my fathers, to hear me. With the measure that a man measureth shall it be measured to him; whether good measure of evil; and blessed is every man who confesseth his works. because I took the coat of Joseph my brother and dipped it into the blood of a goat, and brought it before the feet of my father and said to him, Know now whether this be thy son's coat or not, the measure is according to the measure, and the rule to the rule. Better is it for me to blush in this world than to blush in the world to come; better to burn with a fire that goes out, than to burn in the fire devouring fire. Let Tamar my daughter-in-law be spared. She hath not conceived a child by fornication, but because I did not give to her Shela my son. The Bath kol came foth from heaven, and said, Both of you are acquitted in the judgment. The thing was from the Lord. And he added not to know her.

Chapter 39

And he appointed him superintendent.

And it was when I thundered with my voice.

In the prison house.

Chapter 40

And Joseph said, This is the interpretations of the dream : The three branches are the three Fathers of the world, Abraham, Izhak, and Jakob the children of whose sons will be enslaved in the land of Mizriam and will be delivered by the band of three faithful pastors, who may be likened to the clusters. And whereas thou hast said, I took the grapes and expressed them into the cup of Pharoh and gave the cup into Pharoh's hand: It is the cup of retribution which Pharoh is to drink at the last. As to thyself, the chief of the butlers, thou wilt not lose thy reward; for this dream which thou hast dreamed is good. Nevertheless the interpretation of the dream (as relating to himself) Joseph had not told him; but afterwards he explained it, when it pleased him. And Joseph said to him, The three branches are three days.

And, behold, three baskets of hot loaves were upon my head

And he said to him, The three baskets are the three heavy enslavements which are to happen to the house of Israel in the land of Mizriam in clay and in bricks, and in all work on the face of the field. It will be that Pharoh kin, of Mizriam will decree evil decrees against Israel and throw their children into the river. Neverthless Pharoh will perish, and his host be destroyed, but the sons of Israel will go forth redeemed with uncovered head. And thou, the chief of the bakers wilt receive punishment; for this dream which thou bast dreamed is evil. But the interpretation of the dream Joseph did not (at once) make known to him; but afterwards Joseph expounded it, When it pleased him. And Joseph said to him, This is the interpretation of the dream. The three baskets are three days.

Joseph left the mercy above, and the mercy beneath, and the mercy which accompanied him from his father's house, and put his confidence in the chief butler: he trusted in the flesh, and the flesh be tasted of, even the cup of death. Neither did he remember the scripture where it is written expressly, Cursed shall be the man who trusteth in the flesh, and setteth the flesh as his confidence. Blessed shall be the man who trusteth in the Name of the Word of the Lord, and whose confidence is the Word of the Lord. Therefore the chief butler did not remember Joseph, but forgat him, until the time of the end came that he should be released.

Chapter 41

Grazing in the midst of the sedges

Let Pharoh make and appoint him a superintendent over the land; and let him set apart one in five throughout the land of Mizraim in the seven years of plenty.

And they chanted before him, and said, Live the Father of the king, Great in wisdom and few in years.

Chapter 42

But they knew not that Joseph heard in the holy language; for as an interpeter Menasheh stood between them.

And Jakob their father said to them Me have you bereaved of Joseph. From the hour that I sent him to you I have not known what was his end; and Benjamin you are seeking to take. Yet by me are to arise the twelve tribes.

Chapter 43

I will be afar off from the salutation of my father all days.

Double

And I, behold, if I be not bereaved of my son Joseph, so shall I not add to be bereaved of Shimeon and of Benjamin.

Into the chamber
And he washed

Chapter 44

By which divining he divineth

And Jehuda came near him, and said, In beseeching thee, my lord, let thy servant now speak a word in the hearing of my lord, and let not thy anger be strong against thy servant; for at the first time we came down to thee into Mizraim didst thou not tell us, I fear before the Lord? And now thy judgments are returned like the judgments of Pharoh thy lord, by whom thou adjurest. Yet I am honourable as thou art, and my father is honourable as Pharoh thy lord is, by whom thou dost adjure. Can I not swear by the life of the head of my father, and not lie? For if I draw my sword from within its sheath, I would not return it till I had filled all the land of Mizraim with the slain; to its sheath I would not return it, till I had made all Mizraim desolate of inhabitants, beginning with thyself, and ending with Pharoh thy lord, were it not against the will of my father. Or, hath it not been heard by thee, or not told thee, what my two brothers Shimeon and Levi did, who went up against the town of Shekem, while they were dwelling in security, and killed every male by the edge of the sword, because they bad corrupted Dinah our sister, who hath not been numbered in the tribes, nor hath portion or inheritance with us in the dividing of the land? By how much more then (shall it be done) for Benjamin our brother, who is numbered with us among the tribes, and who hath portion and inheritance with us in the dividing of the land? And in force is more unyielding than theirs, because I have become the sponsor for the youth at the hands of my father, saying, If I bring him not to thee, and set him before thee, I will be guilty with thee and be

removed from thy salutation all the days. Hast thou not beard, or hath it not been told thee, that in the land of Kenaan we are kings and princes, as thou art?
When Joseph, the beloved and honourable, saw that the strength of Jehuda his brother bad risen up, and that the thoughts of his heart came forth, and that they rent their garments, in that hour beckoned Joseph to Menasheh his first-born, and stamped with his shoe; and all Joseph's palace trembled. In that hour Jehuda said, If it bad not been on the side of the house of my father, it would not have been done so. Then began Jehuda to be milder in his words, and he said, My lord asked his servants, saying, Have you a father, or a brother?

Mine eyes shall be gracious upon him.

Chapter 45

And his heart was divided.

And Israel said, Many benefits and consolations I had hoped to see; but this I had not expected, that, behold, Joseph my son should be yet alive. I will go and see him before I die.

Chapter 46

To prepare him a place of habitation in Goshena.

Chapter 47

Pelusim.

And hath failed.

And the people who were dwelling in the province he removed into the city; and the people who dwelt in the city he removed into the province, that they might not deride the sons of Jakob, and call them Galilean (wandering) guests.

And Israel praised upon the head of the couch.

Chapter 48

He altered his hands.

And I, behold, I have given thee one portion. Above thy brethren, the robe of the first Adam. Abraham the father of my father took it from the hands of Nimrod the Wicked, and gave it to Izhak my father; and Izhak my father gave it to Esau, and I took it from the hands of Esau my brother, not with my sword nor with my bow, but through my righteousness and my good works.

Chapter 49

And our father Jakob called his sons, and said to them, Gather together, and I will teach yon the concealed end, the secret mysteries, the recompense of reward for the just, and the punishment of the wicked, and the blessedness of Eden, what it is. And the twelve tribes of Jakob assembled and surrounded the golden bed whereon our father Jakob lay, desiring that he should teach them (at the) end in benediction and consolation. Then was revealed to him the secret that had been hidden from him, and then was opened the door which had been shut to him. Our father Jakob turned therefore and blessed his sons, every man according to his good did he bless him. When the twelve tribes of Jakob were assembled, and surrounded the golden bed whereon our father Jakob lay, they expected that he would make known to them the order of blessing and consolation: but they were hidden from him. Our father Jakob answered and said to them: From Abraham my father's father arose the profane Ishmael and all the sons of Keturah; and from Izhak my father arose the profane Esau, my brother; and I am afraid lest there should be among you a man whose heart is separated from his brethren to go and worship before strange idols. The twelve tribes of Jakob answered all together, and said, HEAR US, ISRAEL OUR FATHER! THE LORD OUR GOD IS ONE LORD! And Jakob our father answered, and said, May His Great Name be blessed for ever and ever!

REUBEN, my firstborn art thou, my strength, and the beginning of my sorrow. To thee my son Reuben would it have pertained to receive three portions above thy brethren, birthright, priesthood, kingdom: but because thou hast sinned, Reuben, my son, the birthright is given unto Joseph, the kingdom to Jehuda, and the high priesthood to the tribe of Levi.
I will liken thee, my son Reuben, to a little garden into the midst of which there enter rapid torrents, which it cannot bear, but is carried away before them. Be repentant then, my son Reuben, with good works, for thou hast sinned; and sin no more, that that which thou hast sinned may be forgiven thee.

Shimeon and Levi are brothers of the womb, men who are masters of sharp weapons; they made war from their youth; in the land of their adversary they wrought out the triumphs of war.
In their counsels my soul found no pleasure; and in their gathering together at the city of Shekem to destroy it, they were not favourable to my honour; for in their anger they slew kings with princes, and in their wilfulness they sold Joseph their brother, who is compared to the ox.
Accursed was the town of Shekem when Shimeon and Levi entered to destroy it in their wrath, for it was strong, and in their anger, for it was cruel. And Jakob our father said, If these remain together, no people or kingdom can stand before them. I will divide the tribe of Shimeon, that they may become preachers and teachers of the law in the congregation of Jakob; and I will disperse the tribe of Levi in the houses of instruction for the sons of Israel
JEHUDA, thee shall all thy brethren praise, and from thy name shall all be called Jehudaee; thy hand shall avenge thee of thy adversaries; all the sons of thy father shall come before thee with salutation.
I will liken thee, my son Jehuda, to a whelp the son of a lion: from the slaying of Joseph thou wast free, from the judgment of Tamar thou, my son, wast acquitted. He remaineth tranquil in the midst of war, as the lion and as the lioness; nor is there people or kingdom that can stand against thee.
Kings shall not cease from the house of Jehuda, nor sapherim teaching the law from his children's children, until the time that the King Meshiha shall come, whose is the kingdom, and to whom all the kingdoms of the earth shall be obedient.
How beauteous is the King Meshiha, who is to arise from the house of Jehuda. Binding his loins, and going forth to war against them that hate him, he will slay kings with princes, and make the rivers red with the blood of their slain, and his hills white with the fat of their mighty ones; his garments will be dipped in blood, and he himself be like the juice of the winepress.
More beautiful are the eyes of the king Meshiha to behold than pure wine; they will not look upon that which is unclean, or the shedding of the blood of the innocent. His teeth are employed according to the precept rather than in eating the things of violence and rapine; his mountains shall be red with vines, and his presses with his wine, and his hills be white with much corn and with flocks of sheep.

ISSAKAR is a strong tribe, and his limits shall be in the midst between two boundaries.
And he saw the house of the sanctuary, which is called Quietness, that it is good, and the land that its fruits are rich; and bared his shoulders to labour in the law, and to him shall be all his brethren bringing tribute.

(Of DAN) He will be the deliverer who is to arise, strong will he be and elevated above all kingdoms. And be will be like the serpent that lieth in the way, and the basilisk which lurketh at the dividing of the road, which striketh the horse in his heel, and thinketh by the terror of him to throw his rider backward. He is Shimshon bar Manovach (Sampson), who will be a terror upon his adversaries, and a fear upon them that hate him, and who will slay kings with princes.
Our father Jakob said, My soul hath not waited for the redemption of Gideon bar Joash which is for an hour, nor for the redemption of Shimshon which is a creature redemption, but for the Redemption which Thou hast said in Thy Word shall come for Thy people the sons of Israel, for this Thy Redemption my soul hath waited.

From the house of GAD will go forth hosts arrayed in arms. They will bring Israel over Jardena put them in possession of the land of Kenaan, and afterwards return in peace to their tabernacles.
Of happy ASHER how fertile is the land! His land shall satisfy with dainties the kings of the sons of Israel.
NAPHTALI is a swift messenger declaring good tidings. He first declared to our father Jakob that Joseph was yet in life, and he went down to Mizraim in a little time, and brought the contract of the Double Field from the palace of Joseph. And when he openeth his mouth in the congregation of Jakob, his tongue is sweet as honey.
My son who hast become great, JOSEPH, my son, who hast become great, and waxed mighty, that thou wouldst become mighty was foreseen. Thee, Joseph, my son, will I liken to a vine planted by fountains of water, which sendeth her roots into the depth and striketh the ridges of the rocks, uplifting herself on high and surmounting all the trees. So hast thou, 0 Joseph my son, risen by thy wisdom above all magicians of Mizraim, and all the wise men who were there, what time thou didst ride in the second chariot of Pharoh, and they proclaimed before thee and said, This is the father of the king, Long live the, father of the king Great in wisdom, though few in years. And the daughters of kings and of princes danced before thee at the windows, and beheld thee from the balconies, and scattered before thee bracelets rings collars, necklaces, and all ornaments of gold, in hope thou wouldst uplift thine eyes and regard one of them. But thou my son Joseph wast far from lifting thine eyes on any one of them, though the daughters of kings and of princes spake one to another, This is the holy man Joseph, who walks not after the sight of his eyes nor after the imagination of his heart; because the sight of the eyes and the imagination of his heart make the son of woman to perish from the world. Therefore will arise from thee the two tribes MENASHEH and EPHRAIM, who shall receive portion and inheritance with their brethren in the dividing of the land.
The magicians of Mizraim and all the wise men spake against him, but could not prevail over him; they spake evil of him before his lord, they accused him before Pharoh king of Mizraim, to bring him down from his dignity; they spake against him in the palace of Pharoh with a slanderous tongue severe as arrows.
But the strength of his confidence remained in both his hands and his arms, and he sought mercy from the strength of his father Jakob, under the arms of whose power the tribes of Israel are led, and do come. Blessed are the breasts that suckled thee, and the womb in which thou didst lie.
The blessing of thy father be added upon thee, upon the blessings wherewith thy fathers Abraham and Izhak who are like mountains blessed thee, and upon the blessing of the four mothers' Sarah, Rivekah, Rahel, and Leah, who are like hills; let all these blessings come, and make a diadem of majesty upon the head of Joseph, and upon the crown of the man who became a chief and ruler in the land of Mizraim, and the brightness of the glory of his brethren.
BENJAMIN I will liken him to a ravening wolf. In his limits will the sanctuary be builded, and in his inheritance the glory of the Shekina of the Lord will dwell. In the morning will the priests offer the continual lamb and its oblations, and at the going down of the sun will the priests offer the continual lamb and its oblations, and at evening divide the offerings of the sons of Israel.

## Chapter 50

And Joseph laid him on a couch of ivory which was covered with pure gold, and inset with pearls, and spread with clothes of byssos and purple. There they poured out wine with choice perfumes, there they burned

aromatic gums; there stood the chiefs of the house of Esau; there stood the princes of the house of Ishmael there stood the Lion Jehuda, the strength of his brethren. And Jehuda answered and said to his brethren, Come, let us raise up to our father a tall cedar, whose head shall reach to heaven, but whose branches unto the inhabitants of the world. From it have arisen the twelve tribes, from it the priests with their trumpets and the Levites with their harps. And they wept, and Joseph bowed himself on the face of his father, and wept over him and kissed him.

...And they instructed the tribe of Bilhah the handmaid of Rahel to say, Thy father before he was gathered commanded, saying:

And Joseph said to them, Fear not, for the evil that you did me Hath ended. Are not the thoughts of the sons of men before the Lord?

And they embalmed him, and laid him in an ark in the land of Mizraim.

Exodus

Chapter 1

And a king arose (different from him who was) formerly over Mizraim, who took no knowledge of Joseph, and walked not in his laws.

And they kill us, and go up in peace from the land.
Tanis and Pilusin.

And the king of Mizraim told the Hebrew midwives, the name of the first of whom was Shifra, and she was Jokeved, and the name of the second Puvah, she was Miriam.

Because they are vivacious, and before the midwife cometh to them they pray before their Father who is in heaven, and He answereth them, and they bring forth.

. Because the midwives feared before the Lord, they obtained for themselves a good name in the midst of the ages, and made unto themselves houses,? The house of the Levites and the house of the high priesthood.

Chapter 2

And there went a man of the tribe of Levi and took Jokeved, who was beloved of him, (or, who was related to him,) to wife.

I uplifted him.

And Mosheh, by the Holy Spirit, considering both the young men, saw that, behold, no proselyte would ever spring from that Mizraite; and he killed him, and hid him in the sand.

Chapter 3

And he looked, and, behold, the bush burned with fire, yet remained in freshness, (or, was moist), neither was it consumed.
I will look at this great sight, wherefore the bush is refreshed and not burned.

And the Word of the Lord said to Mosheh, He who spake to the world, Be, and it was; and who will speak to it, Be, and it will be. And he said, Thus shalt thou speak to the sons of Israel, EHEYEH hath sent me unto you.

Fellow resident.

Chapter 4

And He said, Cast it on the ground; and he cast it on the ground.
And grasp the place of its tail.

Put now thy hand into thy breast, and he put his hand within his breast.

For of a staggering mouth and difficult speech am I.

Send now by the hand of him by whom it is opportune to send.

He shall be to thee an interpreter, and thou to him one inquiring instruction from before the Lord.

And she circumcised the foreskin of her son, and brought before the feet of the Destroyer, and said, The husband could have circumcised, but the father-in-law did not permit him; but now, let the blood of this circumcision atone for the fault of this husband.
And when the Destroyer had ceased from him, Zipporah gave thanks and said, How lovely is the blood of this circumcision which hath saved my husband from the hand of the angel of death!

And they kneeled down.

Chapter 5

Chapter 6

And the Lord was revealed in His Word unto Abraham, to Izhak, and to Jakob, as the God of Heaven; but the Name of the Word of the Lord was not known to them.

From anxiety.

Chapter 7

And throw down before Pharoh.

To refresh himself at the river.

In vases.

Chapter 8

Pools.

Give a sign, and keep at a distance, till I shall have prayed for thee.

Heaps, heaps.

A commixture.

Chapter 9

Great conturbation.

Tumours.

Relentlessly.

The flax was (making) pods, for it had cast its flowers.

Chapter 10

And they shall serve in darkness.

And Pharoh said to him, Go from me. Beware that thou increase not my anger against thee by saying, Are not these hard words that thou speakest to me? Verily Pharoh would rather die than hear thy words. Beware, lest my anger grow strong against thee, and I deliver thee into the hands of this people, who require thy life to slay thee.
And Mosheh said, Thou hast spoken truly. But it was certified to me at the former time when I dwelt in Midian, that all the men were dead who sought to kill my life. At the end there will be no mercy upon thee. Yet I will pray for thee, and this plague shall be restrained. But a tenth plague is for Pharoh, of (which the victim will be) thy firstborn son.
And Mosheh said to him, Thou hast spoken fairly the truth: I will see thy face no more.

Chapter 11

Chapter 12

Roasted.

Bound by the precepts of the law.

For, said the Mizraee, if Israel delay one hour (longer), behold, all Mizraim dies.

A mixed multitude.

It is a night to be observed and celebrated for the liberation from before the Lord in bringing forth the sons of Israel, made free from the land of Mizraim. Four nights are there written in the Book of Memorial. Night first; when the Word of the Lord was revealed upon the world as it was created; when the world was without form and void, and darkness was spread upon the face of the deep, and the Word of the Lord illuminated and made it light; and he called it the first night. Night second; when the Word of the Lord was revealed unto Abraham between the divided parts; when Abraham was a son of a hundred years, and Sarah was a daughter of ninety years, and that which the Scripture saith was confirmed,--Abraham a hundred years, can he beget? and Sarah, ninety year old, can she bear? Was not our father Izhak a son of thirty and seven years, at the time he was offered upon the altar? The heavens were (then) bowed down and brought low, and Izhak saw their realities, and his eyes were blinded at the sight, and he called it the second night. The third night; when the Word of the Lord was revealed upon the Mizraee, at the dividing of the night; His right hand slew the firstborn of the Mizraee, His right hand

spared the firstborn of Israel; to fulfil what the Scripture hath said, Israel is My firstborn son. And he called it the third night. Night the fourth; when the end of the age will be accomplished, that it might be dissolved, the bands of wickedness destroyed and the iron yoke broken. Mosheh came forth from the midst of the desert; but the King Meshiha (comes) from the midst of Roma. The Cloud preceded that, and the Cloud will go before this one; and the Word of the Lord will lead between both, and they shall proceed together. This is the night of the Pascha before the Lord, to be observed and celebrated by the sons of Israel in all their generations.

A sojourning man and a hireling born of the Gentiles shall not eat of it.

Chapter 13

From these days to those months.

Thou shalt kill him.

And the Word of the Lord conducted the people by the way of the desert of the sea of Suph; armed in good works went up the sons of Israel, free from the land of Mizraim.
For, adjuring, he adjured the sons of Israel, saying, The Lord will remember you in is Word, and in His good mercies.
Which cometh upon the end of the desert.

It ceased not.

Chapter 14

And they shall return and encamp before the caravansaries of Hiratha, between Migdol and the sea, before the idol of Zephon, ye shall encamp over against it.
And Pharoh will say concerning the people of the sons of Israel, They are losing themselves in the wilderness: the idol of Peor hath shut them in before the desert.

And it was declared to the king.

But the sons of Israel had gone out free.
Before the caravansaries of Hiratha, before the idol Zephon.

Four companies made the sons of Israel, standing by the Weedy Sea. One said, Let us fall upon the sea; another said, Let us return to Mizraim; another said, Let us array battle against them; and another said, Let us shout against them to confuse them. To that company who said, Let us fall upon the sea, Mosheh said, Fear not; stand still, and see the salvation of the Lord which shall be wrought for you this day. To the company who said, We will return unto Mizraim, Mosheh said, Fear not; for as you have seen the Mizraee to-day, you will see them no more in bondage for ever. To the company who said, We will array battle against them, Mosheh said, Fear not; the Lord, in the glory of His Shekinah, will work the victory for your hosts. To the company who had said, Let us shout against them to confound them, Mosheh said, Fear not; stand and be silent; and give the glory, and praise, and exaltation unto Eloha.
And the Word of the Lord said to Mosheh, How long standest thou praying before Me? Heard before Me are thy prayers; but the prayers of My people have preceded thine. Speak to the sons of Israel that they go forward; and thou, lift, up thy rod and stretch forth thy hand.

And the cloud was half light and half darkness: light, it enlightened upon Israel; and darkness, it darkened upon Mizraim. And those came not against these, to set battle in order, all the night.
And he stretched forth.

And it was in the time of the morning that the Word of the Lord looked upon the host of the Mizraee, and hurled upon them bitumen (naphtha), and fire, and stones of hail, and conturbed the host of the Mizraee.
And he unloosed the wheels of their carriages, so that they went, dragging them after them: the mules, going after their way before the wheels, were turned, so as that the wheels went before the mules, and they were cast into the sea. The Mizraee answered and said on to another, Let us flee from before the people of the sons of Israel; for this is the Word of the Lord who worketh victory for them in their battles; so that they set the back against Mizraim.
Stretch forth.
And Mosheh stretched forth his hand over the sea, and the sea returned at the time of the morning to its place.

## Chapter 15

Then sang Mosheh and the sons of Israel the praise of this song, before the Lord, saying, to say: Thanksgiving and praise bring we before the Lord, who is high above the highest, and glorified above the glorious, and who punisheth by His Word whom. Whomsoever glorifieth himself before Him. The horses and their riders, because they bare themselves proudly and followed after the people of the house of Israel, He hath thrown and buried in the sea of Suph.
The Lord is Mighty, and greatly to be praised and feared over all the world. He spake in His Word, and for us became salvation. From their mothers' breasts have even the children given signs with their fingers unto the fathers, and have said to them, This is our Father, who nourished us with honey from the rock, and gave us oil from the stone of clay. The sons of Israel answered and said one to another, He is our God, and we will praise Him; the God of our fathers, and we will exalt Him. The Lord in the glory of His Shekinah is He who worketh victory for your arms. From one generation to another He maketh known His power to the people of the house of Israel. His Name is the Lord: as is His Name, so is His power; let His name be glorified for ever and ever.

Upon the chariots of Pharaoh and his host He shot arrows in the sea; his goodly young men and his men of strength He hath drowned in the sea of Suph.

How glorious is Thy right hand, O Lord, in power, which hath broken and shattered the walls of the enemies of Thy people!

Pharoh the wicked, the hater and adversary, did say, I will follow after the people of the sons of Israel and will overtake them encamped at the side of the sea. I will lead them captive into great captivity, and despoil, them of great spoil; I will divide their substance among my men of war; and when my soul shall be satisfied with them, I will sheathe my sword, when I shall have destroyed them with my right hand.

The sea and the earth had controversy one with the other. The sea said to the earth, Receive thy children; and the earth said to the sea, Receive thy murderers. But the earth willed not to swallow them, and the sea willed not to overwhelm them. And by the Word from before Thee Thou. didst stretch forth Thy right hand in oath., and didst swear unto the earth that Thou wilt not require them of her in the world to come. Then did the earth open her mouth and swallow them up.

Thou wilt make the terror of death to fall upon them and undoing, by the power of Thy mighty arm, that they shall be as silent as a stone, until this people whom Thou hast redeemed shall have gone over the dividing stream of Jobeka and that of Jardena; till this people shall have passed over whom Thou hast ransomed for Thy Name.
Thou wilt bring them in, and wilt plant them in the mountain of Thy inheritance, the dwelling of the glory of Thy holiness, which Thou 0 Lord, hast prepared for Thyself, the sanctuary of the Lord that with both hands He hath established.}
When the house of Israel had beheld the signs and wonders that the Holy One, Blessed be He, had wrought for them at the border of the sea, let His great Name be blessed for ever and ever,- they gave glory and thanksgiving and exaltation unto their God. The sons of Israel answered and said one to another, Come, let us set the crown upon the head of the Redeemer, who causeth to pass over, but is not passed; who changeth, but is not changed; the King of kings in this world; whose, too, is the crown of the kingdom of the world to come, and whose it will be for ever and ever.

With tambourines dancing.
The way of Chalutsa.

And the people contended.
And Mosheh prayed before the Lord, and the Word of the Lord showed him the tree of Ardiphne, and he cast it into the midst of the waters, and the waters were made sweet. There did the Word of the Lord show unto him statutes and orders of judgment, and there He tried him with trials in the tenth trial.
For I am the Lord who healeth thee by My Word.
And they came to Elim, where were twelve fountains of water, answering to the twelve tribes of Israel, and seventy palm-trees, answering to the seventy elders of the Sanhedrin of Israel.

Chapter 16

And we, what are we accounted?

As hoar frost.

Became as streams.

Like the seed of coriander, and the taste of it like confections of honey.

Chapter 17

And it was that when Mosheh lifted up his hands in prayer, the house of Israel prevailed; and when his hands declined from prayer, Amalek prevailed; and (Israel) fell in the line of battle.
And the hands of Mosheh were lifted up in prayer.

And he said, The oath hath come forth from beneath the throne of the Great One, of all the world the Lord; the first king who will sit upon the throne of the kingdom of the sons of Israel, Shaul, the son of Kish, will set the battle in array against the house of Amalek, and will slay them; and those of them that remain will Mardekai and Esther destroy. The

Lord hath said by His Word that the memory of Amalek shall perish to the age of ages.

Chapter 18

Chapter 19

And Mosheh went up to seek instruction from before the Lord; and the Word of the Lord anticipated him from the mountain, saying, Thus shalt thou speak to the men of the house of Jakob, and teach the congregation of the sons of Israel.
You have seen what vengeance I have taken of the Mizraee, and (how) I bare you upon the light clouds as upon eagles' wings, and brought you nigh to the doctrine of My law.
And now, if you will truly hearken to the voice of My Word, and will keep My covenant, you shall be unto My Name a distinct people, and beloved as a precious treasure above all peoples; for all the earth is to the Name of the Lord.
And to My Name shall you be kings and priests and a holy people. These are the words thou shalt speak.
And Mosheh came and called the sages of Israel and set in order before them all these words which the Word of the Lord had commanded him.
And all the people answered together in the fulness of their heart, and said, All that the Word of the Lord hath spoken, we will do. And Mosheh returned the words of the people in prayer before the Lord.
And the Word of the Lord said to Mosheh, Behold, My Word will be revealed to thee in the thickness of the cloud, that the people may hear while I speak with thee, and may also believe for ever in the words of the prophecy of thee, My servant Mosheh. And Mosheh delivered the words of the people in prayer before the Lord.

No man shall touch it with the hand; for stoned he will be stoned, or fiery arrows will flee against him; whether beast or man, he will not live. When the trumpet soundeth, they may go up toward the mountain.

And he said to the people, Be ready for the third day; abstain from the marriage-bed.

And all mount Sinai sent up smoke, because the glory of the Shekinah of the Lord was revealed upon it in flame of fire.

And Mosheh went down from the mountain to the people, and said to them, Draw nigh and receive the Ten Words.

Chapter 20

And the Word of the Lord spake all the excellency of these words saying:

And all the people saw the thunders and the lights, and the sound of the trumpet, and the mountain smoking; and the people saw and trembled, and stood afar off.

An altar grounded in the earth shalt thou make unto My name, and shalt offer upon it your burnt offerings and sacred oblations, your sheep and your oxen. In every place in which ye shall memorialize My holy Name, My Word shall be revealed to you, and bless you.
But if you make an altar of stones unto My Name, you shall not build it with sculptured ones, because the sword is made of iron. If thou workest with iron upon it, thou wilt profane it.
You also, the priests, the sons of Aharon, who stand and minister beside Mine altar, shall not ascend by steps unto Mine altar, lest your shame be disclosed upon it.

Chapter 21

And if he take another wife beside her, of her food, her adorning, and her going in and coming out with him, he shall not deprive her.

But if a man deviseth against his neighbour to kill him by guile, though the high priest were standing to minister before Me, from thence thou shalt bring him, and put him to death.

Chapter 22

If it hath been really killed, he shall bring of its members, as a testimony, and for that which is killed he shall not make restitution.

If a man seduce a virgin, unbetrothed, and have criminal conduct with her, endowing, he shall endow her to be a wife.

If thou lend money to My people, to the poor of your people, you shall not be to him an oppressive creditor, or lay upon him either equivalents or usury.

Chapter 23

Sons of Israel My people, you shall not go after the multitude to do evil, but to do good; and no one of you shall restrain himself from setting forth the just cause of his neighbour in the judgment, nor say in your heart, The judgment sides with the many.

Chapter 24

The footstool of His feet as the work of pure sapphire stones, and as the aspect of the heavens when they are cleared from clouds.

Chapter 25

A coronal of gold shall surround it.

A border of a span surrounding.

Chapter 26

And the surplus.

Slabs.

Bases of silver.

And five bars for the boards of the side of the tabernacle stretching to the west.

And their hooks of gold.

Chapter 27

And thou shalt make its pots to carry its ashes, and its scoops and basins, and its fleshhooks, and its thuribles; all its vessels thou shalt make of brass.
A grate.

Hangings.

Chapter 28

Chains.

A handsbreadth.
And thou shalt fill it with a filling of stones, four rows of precious stone; the first row, carnelian, and topaz, and carbuncle; written with expression upon it (shall be) the name of the three tribes, Reuben, Shemeon, Levi.
And the second row, carbuncle, and sapphire, and amethyst; in writing expressed upon them, the name of the three tribes, Jehudah, Issakar, and Zebulon.
And third row, ligure, and beryl, and smaragd; written expressly upon them (shall be) the name of the three tribes, Dan, Naphtali, and Gad.
And the fourth row, chrysolite, bdellium, and margelite. Written expressly upon them shall be the name of the three tribes, Asher, Joseph, and Benjamin: socketed in gold shall they be, in their completeness

And an orifice shall be in the middle of its head; a border shall surround the orifice, the work of the sewer; like the opening of a coat of mail shall it be, that it be not torn.

Drawers of fine linen.

Chapter 29

And the ram thou shalt divide according to his divisions, and shalt cleanse his inwards and his legs, and lay them upon his divided parts, upon his head.

Chapter 30

When thou takest the head of the number of the sums of the sons of Israel.

And thou take to thee the chief goodly spices, choice myrrh, in weight five hundred minas of shekels.

Balsam, spikenard-myrrh, and galbanum. Commixed.

Chapter 31

See, Mosheh, behold, I have anointed and called by a good name Bezalel.

Chapter 32

And Aharon saw Hur slain before him, and was afraid; and he builded an altar before him, and Aharon cried and said, A feast.
And they rose up to disport themselves with strange service.

Doing evil.
The voice of them who praise in strange service.

And Mosheh saw the people that they were uncovered; for they had been stripped of the golden crown which was upon their head, whereon the Name had been engraven and set forth, at Mount Horeb.

Chapter 33

But his minister, Jehoshua bar Nun, a young man, passed not from within the tabernacle.

And He said, Behold, I will make all the measure of My goodness to pass before thee, and I will give utterance in the Name of the Lord before thee, and I will have compassion upon whom I see it right to have compassion, and will be merciful upon whom I see it right to have mercy.

And I will overshadow with My hand.
And I will cause the hosts of angels who stand and minister before Me to pass by, and will make known the oracle; for the glory of My Shekinah thou art not able to behold.

Chapter 34

And the glory of the Shekinah of the Lord passed by before him; and Mosheh prayed, and said, Lord, Lord God, merciful and gracious, slow to be angry but nigh to be merciful, and abounding to exercise kindness and truth;
keeping goodness for thousands of generations; absolving and remitting sin and transgressions, but not to acquit the guilty in the great day of judgment; and remembering the sins of wicked fathers upon rebellious children upon the third and upon the fourth generation.
And Mosheh hastened and prostrated himself upon the earth, and gave thanks and glorified.

And they cause to err.

All firstlings opening the womb thou shalt sanctify unto My Name; all the firstborn of your males, the first that breaketh. through the womb, of oxen and of sheep.
My people of the house of Israel, it shall not be allowed you to see the Lord your God empty of any precept.
In ploughing.

You shall not sacrifice with leaven the blood of the paschal victim, nor suffer the flesh which you sacrifice on the night of the feast of the first of Pascha to remain from the evening till the morning.
The first (best) of the firstfruits of your produce ye shall bring to the sanctuary of the Lord your God. My people of the house of Israel, ye shall not be allowed to boil or to eat flesh and milk mixed together.

That the beams of his face did shine.

A cloth.

Chapter 35

Ye shall not kindle a fire in any place of the house of your dwelling on the Sabbath day.

The tabernacle, and its tent, and its covering, its hasps, and boards, and its bars, its pillars, and its bases.

And in the cutting of precious stones for completion, and the workmanship of wood, to work in all the work of the artificer.

Chapter 36

The gift.

In the jointure.

Answering to each other.

At the declivities.

And they were twins.

And he, made the middle board to go along among the boards.

Chapter 37

A border, a span around, and he made a coronal of gold for the surrounding border.

Chapter 38

And he made the laver of brass, and the base thereof of brass, with, the mirrors of the pious women who were devout at the gate of the tabernacle of appointment.

Chapter 39

A palm its length, and a palm its breadth, doubled.

Chapter 40

And he set in order upon it the order of the bread of faces before the Lord.

Because the Cloud of the Glory of the Lord's Shekinah overspread the tabernacle by day, and a fire shined upon it all the nights; all the sons of Israel seeing in all their journeys.

Leviticus

Chapter 1

And it was when Mosheh had completed to erect the tabernacle to anoint it, and sanctify it, and all its vessels, that Mosheh reasoned in his heart, and said: Within Mount Sinai, whose majesty was the majesty of an hour, and its holiness the holiness of an hour, I might not ascend till the time which was bidden me from before the Lord; nor into the tabernacle of ordinance, whose majesty is an eternal majesty, and its holiness an everlasting holiness, is it right for me to enter till the time that I am bidden from before the Lord. And the Word of the Lord called to Mosheh; for the Word of the Lord was altogether with him, from the tabernacle of ordinance, saying:

And he shall skin the holocaust, and divide him by his members.

And he shall wash.

And the priest shall bring it to the side of the altar, and twist off its head, and lay it in order upon the altar, and press out its blood at the bottom of the altar.
And he shall remove its ventricle with the dung, and throw it by, on the east of the altar at the place where the cinders are emptied.
And he shall cut it through its wings, but not to dissever; and the priest shall lay it in order upon the, altar, on the wood that is upon the fire.

Chapter 2

And wafers unleavened.
And he shall break it in pieces, and pour oil thereon.

Chapter 3

And the fat and the entire breast to the chine he shall remove, and the fat which covereth the inwards.

Chapter 4

And the priest shall dip his fingers, and sprinkle some of the blood seven times.

Chapter 5

To do evil or good

Or shall be contumacious (or slanderous) with his neighbor;

Chapter 6

Drawers.

Fried shalt thou offer it; broken in pieces shalt thou offer the mincha, a sweet savour of acceptableness unto the Name of the Lord.

Chapter 7

One rule

It will be a profane thing.

His own hands shall bring in the oblation of the Lord: the fat which is upon the breast he shall give it, and the breast, to wave it a wave offering before the Lord.
The breast.

Chapter 8

Chapter 9

And bowed in prayer upon their faces.

Chapter 10

Outside fire.

They have brought their sin offerings and their burnt sacrifice before the Lord; and I have been instructed that these of the sin offering are more weighty than those of the second tythes, of which it is not allowed to the mourner to eat; and to me hath been a great sorrow this day

through the death of my two sons Nadab and Abihu: and consider, if, while mourning over them, I were to eat to-day of the sin offering, I should do what would not be pleasing or right before the Lord. When Mosheh had heard, and the word was pleasing in his sight, he sent out a herald through all the camp of Israel, and said, I am he from whom the rite had been hidden; but Aharon my brother hath taught it unto me. And because Mosheh humbled himself, he received thereupon a great reward.
For Mosheh heard, and the word was pleasing before him.

Chapter 11

The ovens and pans shall be broken.

Whatsoever writhes upon its belly among all animals.

Chapter 12

Chapter 13

A tumour, or sore, or white spot,

Chapter 14

And they shall plaster the house.

And for tomours, scars, and inflamed blotches.

Chapter 15

Chapter 16

The two sons of Aharon, in their offering extraneous fire.

But in it you shall fast for your souls.

Chapter 17

And if he will not cleanse nor purify his flesh, he shall bear his transgression.

Chapter 18

Neither shall ye profane the Name of your God: thus speaketh the Lord.

And the land cast you not forth.

Chapter 19

And when you reap the harvest of your land, thou shalt not altogether finish gathering what is in your fields, and the (full) collection of your harvest you shall not gather in;
neither shake your vines of all their clusters, nor collect the fallen grapes of your vines.

My people of the house of Israel, follow not the slanderous tongue against your neighbour, nor be silent about thy neighbour's blood, what time in the judgment thou knowest the truth: so speaketh the Lord.

They have rebelled, they are guilty.

Chapter 20

Chapter 21

They shall not profane
A woman a fornicatress, or profane.

Or one whose eyelids cover his eyes, or hath no hair on his eyelids, or who is overgrown, or a dwarf, or blear-eyed, or filled with scurvy or with blotches, or who is wanting in the testicles.

Chapter 22

In the time that thou remindest us of the order of the oblations as they are to be offered year by year; our offerings are to make atonement for our sins. But when our sins have given occasion, and we have not wherewith to bring from our flocks of sheep, a bullock is to be chosen

before Me to recall to remembrance- the elder of the east, sincere altogether, Who brought to Thy Name a calf tender and good, Which he gave to the young man, who basted to dress it, and to bake unleavened cakes; and the angels did eat, and be was accounted worthy to receive the announcement that, behold, Sarah should give birth to Izhak. A lamb is to be chosen, secondly, to call to remembrance the righteousness of the prince who suffered himself to be bound upon the alter, and stretched forth his neck for Thy Name's sake; when the heavens stooped down and condescended, and Izhak beheld their foundations, and his eyes were blinded by the high things (or, from the heights), on which account be was held worthy that a lamb should be provided in his stead for a burnt offering. A kid of the goats also is to be chosen, to call to remembrance the righteousness of that perfect one who put on the skins of the kids, and made savory meat, and brought of his viands unto his father, and gave wine to him to drink; on account of which he was held worthy to receive the orders of blessings from Izhak his father, that the twelve sacred tribes should arise to Thy Name. Behold, then, how Mosheh, the prophet of the Lord, expoundeth, and saith, Sons of Israel, my people, When a bullock, or a lamb, or a goat is brought forth, it shall be seven days after its dam; on the eighth day and thenceforth it shall be fit to be offered as an oblation to the Name of the Lord.

Chapter 23

For every soul who hideth himself from fasting and fasteth not on the day of the fast of his atonement.

From evening to evening you shall fast your fast, and repose in your quietude, that you may employ the time of your festivals with joy.

Citrons and lulabs.

Chapter 24

And the son of the woman of Israel reviled the Manifested Name and defied.
This is one of four judgments that were brought before Mosheh our Rabbi. In two of them was Mosheh slow by delay, and in two of them was Mosheh expeditious. With the blasphemer who blasphemed the Holy Name with scoffings and with the gatherer of sticks who profaned the Sabbath, Mosheh had delay, because they were judgments that affected life; but in the case of unclean persons who could not perform the Pascha in its time, and in that of the daughters of Zelophehad, Mosheh could be prompt, because they were judgments on temporal matters. But to those he would say, I have not heard: to teach the judges who were to arise after Mosheh to be slow in judgments on life and to be expeditious in judgments of Mammon; and not to be ashamed to say, I have not heard; for Mosheh our Rabban said, I have not heard. And they shut him up in confinement, while as yet it had not been explained to them from before the Lord with what judgments they were to deal with him.

Fracture shall be recompensed by fracture, an eye shall be recompensed by an eye, a tooth for a tooth, the blemish he hath given to the man it shall be given unto him.

Chapter 25

But a field in the suburbs of their cities shall not be sold, because a possession.

Thy money thou shalt not lend him for usuries, nor give thy food for increase.

Chapter 26

Nor a stone for an idol.

How evil that guilt, and bow bitter those sins, which caused our fathers in Jerusalem to eat the flesh of their sons and their daughters!

And I will remember in mercy the covenant which I established with Jakob at Bethel; and the covenant which I confirmed with Izhak at Mount Moriah, and the covenant I confirmed with Abraham between the divided parts. I will remember in mercy; and the land of Israel will I remember in mercy.
Yet the land shall be forsaken by you, and shall enjoy the repose of her remission (times) all the days that she is deserted of you. And they shall be broken for their sins; with measure for measure, and orders for orders, because they spurned the order of My judgments.
Yet for this, when dwellers in the land of their enemies, I will not spurn them away in the kingdom of Babel, nor abhor them in the kingdom of Madai, nor destroy them in the kingdom of Javan, (Greece) to abolish My covenant with them in the kingdom of Edom; for He (will be) the Lord your God in the days of Gog.

Chapter 27

And he shall not change it, good for bad, or bad for good: but if changing he will exchange animal for animal, both that and his changed one shall be sacred.
And if it be some unclean animal as such as are not offered as an oblation to the name of the Lord,
Let the priest order it, whether good or bad; according to the priest's valuation shall it be.
And let him add a fifth of its price above its valuation.
A sanctified thing unto the name of the Lord: then the priest shall order. As the priest hath ordered it shall be.
And if he who hath made sacred: A fifth of the price of its valuation upon it, and it shall be his.
And if a man would separate (a portion) of his field of inheritance unto the Name of the Lord, its valuation shall be according to its sowing, a chomer of barley seed.
And if he separate his field from the year of Jubela, according to its value it shall stand.

And if he would redeem that field which has been consecrated, let him add a fifth of the silver shekes above its estimation, and it shall be his.

It shall be a sanctified thing unto the Lord, as a field of separation.
And if he would consecrate a purchased field unto the Name of the Lord,

Then the priest shall compute with him the value of the separation unto the year of Jubela, and he shall give the separation of the value on that day, a holy thing unto the Name of the Lord.
At the year of Jubela the field shall revert to him from whom he had bought it, to him who had the inheritance of the land.
And every estimation shall be according to the shekels of the sanctuary.
But the firstling among cattle, whether ox or lamb, which is separated before the Lord, belongeth (already) to the Name of the Lord.
But if it be of an unclean animal, then let him redeem it according to its valuation, and add a fifth of its price unto it. And if it be not redeemed, it shall be sold according to its value.
Only no devoted thing that a man shall separate to the Name of the Lord of anything, that he hath of child or cattle; every separation is most sacred to the Name of the Lord.
Every one of the children of men set apart (or devoted) shall not be redeemed; dying, he shall be put to death.
It pertaineth to the Name of the Lord; it is holy unto the Name of the Lord.
But if a man will redeem any portion of his tythe, let him add upon, it a fifth part of its price;
and every tythe of ox and sheep, whatever passeth under the rod, a tenth shall be holy Unto the Name of the Lord.
He shall not scrutinize between good and bad, nor exchange it; but if he will change it, then shall both it and that for which it is changed be sacred, and not be redeemed.
These are the Commandments.

Numbers

Chapter 1

Their sum.

Chapter 2

Chapter 3

Chapter 4

Vials.
Snuffers.

Upon a beam.

And they shall take away from the altar

And the Levites shall not go in to gaze when the priests cover the vessels of the holy house, lest they die.

Chapter 5

Be thou made innocent by these waters of trial by their probation.

And the woman shall answer, Amen, because I have not been unclean; Amen, if ever I shall have wrought uncleanness.

Chapter 6

From wine, new or old, be shall abstain, (keep apart) and vinegar of old wine he may not drink, nor any liquor of grapes.

Chapter 7

Six wagons yoked.

And the oblation which he offered was one silver dish, thickly embossed, (or, crusted,) in weight one hundred and thirty shekels, in shekels of the sanctuary; one silver vase, slightly embossed, of seventy shekels, in shekels of the sanctuary; both of these vessels he brought filled with flour of the separation, sprinkled with olive oil for a mincha;
one pan (censer) weighing ten silver shekels, but it was itself of good gold; and he brought it full of good sweet incense of the separation;
one young bullock of three years, one ram of two years, and one lamb of the year. These three did the chief of the tribe Jehudah bring for a burnt offering;
one kid of the goats brought he for a sin offering;
and for consecrated victims, two oxen, five rams, five goats, lambs of the year five: this is the order of the oblation which Nachshon Bar Amminadab offered of his wealth.

Chapter 8

Chapter 9

This is one of four matters of judgment brought before Mosheh, in two of which Mosheh was prompt, and in two was he slower. Concerning the unclean who could not perform the Pascha in its time, and concerning the daughters of Zelophehad, was Mosheh prompt, because the latter judgment was about money; but concerning the blasphemer who had reviled the sacred Name, and the gatherer of wood, who wickedly profaned the Sabbath, Mosheh was deliberate, they being decisions involving life; and in them he said, I have not heard; that he might teach the judges who were to come after Mosheh to be prompt in cases of mammon, but deliberate in those of life; and not to be ashamed to say, I have not heard, because Mosheh our Rabbi himself said, I have not heard. Therefore, spake he, Arise, and listen to what the Word of the Lord will prescribe to you.

Chapter 10

It was when the ark went forward. Mosheh stood, with hands (outstretched) in prayer, and said, Arise now, O Word of the Lord, in the power of Thy might, and let the adversaries of Thy people be scattered, and make Thine enemies flee before Thee.
But when the ark rested, Mosheh lifted his hands in prayer, and said, O Word of the Lord, turn from the strength of Thy anger, and return unto us in the goodness of Thy mercy, and bless the myriads and multiply the thousands of the children of Israel.

Chapter 11

We remember the fish that we ate freely in Mizraim, the cucumbers and melons, leeks, onions, and potherbs.

And the people were scattered abroad, and collected and ground it in mills, or crushed it in the mortar, or dressed it in the pan, and made cakes of it. And the taste of it was like the taste of pastry with honey.

Have I made all this people, have I begotten them, that Thou hast said to me, Carry them in thy bosom, as the nurse carrieth the sucklings, unto the land which thou didst swear unto their fathers?

That I may not see the evil of them who are Thy people.

And there remained two men in the camp: the name of one of them Eldad, the name of the second Medad, upon whom rested the Holy Spirit. Eldad prophesied, and said: Lo, Mosheh, the prophet, the scribe of Israel, will be gathered from the world, and Jehoshua bar Nun, his disciple, minister of the camps, will succeed. Medad prophesied, and said: Behold, quails come up from the sea; but they will be an offence to the children of Israel. Both of them prophesied together, and said: At the end, the end of the days, will Gog and Magog and his host come up against Jerusalem; but by the hand of the King Meshiha they will fall, and seven years of days will the children of Israel kindle their fire with their weapons of war, not going into the wilderness, nor cutting down the trees. And they were of the seventy sages, who went not from the tabernacle, while Eldad and Medad prophesied in the camp.

Ten korin.

Chapter 12

And Miriam and Aharon spake against Mosheh about the Kushaitha whom he had taken. But observe, the Kushite wife was not Zipporah, the wife of Mosheh, but a certain Kushaitha, of a flesh different from every creature: whereas Zipporah, the wife of Mosheh, was of a comely form and beautiful countenance, and more abundant in good works than all the women of her age.

Not so is My servant Mosheh among all the company (of the prophets), the chief of the chiefs of My court, faithful is he.

That we have sinned.
Let not Miriam, our sister, be a leper, polluted in the tent as one dead. For it is with her as with the infant who hath passed nine months in its mother's womb, in water and in heat, without injury, but which after all perishes at the birth. So was Miriam, our sister, carried away with us into the desert, and with us in our trouble; but now the time hath come that we may enter into the land of Israel, why should she be kept from us? Pray now for the dead body that it may live, and that her righteousness may not fail.
O Eloha, who healest all flesh, heal her.

But though Miriam the prophetess had become liable to leprosy, we have ample doctrine that by keeping the commandments and precepts a man who doeth even a little shall receive a great reward. Thus, because Miriam the prophetess had stood on the river bank for a little hour, to know what would be the end of Mosheh, the sons of Israel, being sixty myriads, and eighty legions in number, and the Cloud of Glory and the well, now moved not, nor went forward from their place, till the time that she was healed of her leprosy; but after she was healed the people journeyed from Hatseroth, and encamped in the wilderness of Pharan.

Chapter 13

And what the land is, whether the fruits of it are rich: or trees.

And they came to the stream of the grape clusters, and cut down from thence a branch with one cluster of grapes, and carried it on a rod between two men; and also of the pomegranates and of the figs.

And he stilled.

Chapter 14

Let us set a king over us, and go round to Mizraim.

The Lord is long-suffering, far from anger, near in mercy, multiplying the exercise of goodness and truth; though the Lord will not justify sinners, but will remember, in the day of judgment, the guilt of wicked fathers upon rebellious children.

And the Word of the Lord said, Behold, I have absolved and pardoned, according to thy word.

For I have uplifted My hand with an oath.

Chapter 15

Of the first of your dough you shall give a separation unto the Name of the Lord.

Because he hath despised the Word of the Lord, and broken His commandments, that soul shall perish, and shall bear his sin.
Stealing wood.

This is one of four cases that are written above, on that of the blasphemer, and they who were defiled by the dead. And they put him in ward till the time when it should be plainly showed to them from before the Lord, with what judgment they were to deal with him.

And let them make to themselves fringes for the edges of their robes, throughout their generations, and put upon the fringes of their robes an embroidery of hyacinth.

Chapter 16

And Korach took counsel, and made division.

And it was very grievous to Mosheh, and he said before the Lord: Regard not the portion of their hands; for not an ass have I taken from one of them, nor to one of them done wrong.

And they bowed on their faces, and said: O God, who rulest over the spirit of all flesh, if one man hath sinned, wilt Thou be wroth against all the people:

For not with my own heart have I devised them.
If these die by the death with which the sons of men die, and the account of all men be accounted upon them, the Lord hath not sent me.

Chapter 17

For a sign.

Separate from the people of this congregation, and I will destroy them in a brief moment. But they bowed down on their faces in prayer.

And the day following Mosheh went into the tabernacle of testimony, and, behold, the rod of Aharon, of his house of Levi, had germinated, put forth buds, bloomed with flowers, and ripened almonds, the fruit of the almond.

And the sons of Israel spake, saying: Behold, we are consumed, and are all of us as if destroyed. Some of us have died of the plague, and some of us the earth, opening her mouth, hath swallowed up.

Chapter 18

All the best of the wheat, of the wine, and of the oil of their firstfruits.

Chapter 19

And throw into the midst of the ashes of the burning heifer.

And every open vessel which hath no covering of stone upon it shall be unclean.

Chapter 20

And Mosheh lifted up.

Let us now pass through thy country. We will do no kind of mischief, neither seduce virgins nor seek the wives of the men; by the highway of the king we will proceed, nor turn to the right or the left till we have passed through thy coast.

And Israel turned away from them; for so was the commandment of their Father who is in heaven, that they should not set against them the array of war.

And Mosheh drew off from Aharon.

And all the congregation beheld Mosheh come down from the height of the mountain, with garments rent and dust upon his head, weeping and saying, Woe unto me, for thee, my brother Aharon, the pillar of the prayers of the sons of Israel, who madest atonement for them once every year! In that hour the sons of Israel believed that Aharon was dead; and all the congregation of the children of Israel wept for Aharon thirty days.

Chapter 21

And when the Kenaanite, king Arad, who dwelt in the south, heard that Aharon was dead, that holy man on account of whose merit the Cloud of Glory had protected Israel; that the pillar of the Cloud had been taken up; and that the prophetess Miriam was dead, on whose account the well had flowed, but had (since) been hidden; he answered and said, Ye servants of war, come and let us set battle in line against Israel; for we shall find the way by which the explorers came up. Therefore they set battle in line against Israel, and carried away some of them with a great captivity.

The bath-kol came forth from the midst of the earth, and a voice was heard from the heights, See, all men, and listen and hear, all ye children of flesh. The serpent, whom I cursed at the beginning, and said

to him, Dust shall be thy food, hath not complained about his food. I led forth My people from Mizraim free, and caused the manna to descend for them from heaven; I made the quails to come over to them, and the well to spring up from the deep; yet now they again complain before Me on account of the manna, saying, Our soul is aggrieved by this light bread:
therefore shall the serpent who hath not complained of his food come and bite this people who have murmured about their food. So the Word of the Lord sent fiery serpents among the people, and they bit the people, and a great multitude of Israel died.

And Mosheh made a serpent of brass, and set it upon a high place; and it was that when any one had been bitten by a serpent, and his face was uplifted in prayer unto his Father who is in heaven, and he looked upon the brazen serpent, he lived.

Therefore it is said in the Book of the Law of the Lord, which is likened to a Book of Wars: The miracles and mighty acts which the Lord wrought for His people, the sons of Israel, when they stood by the Red Sea, so did He with them when they were at the fords of the vale of Arnona.
When the children of Israel were passing through the vale of Arnona, the Moabites were hidden in the caverns of the valley, saying: When the Beni Israel are coming through, we will go forth to prevent them, and will slay them. But the Lord of all the world, the Lord, who knew what was in their hearts, for before Him that which is within the reins is manifest, the Lord signed to the mountains, and their heads here and there were brought together, and the chiefs of their mighty ones were crushed, and the valleys were overflowed with the blood of the slain. But Israel walked above upon on the top of the hills, and knew not the miracle and mighty act which the Lord was doing for them in the valley of Arnon. But Lechaiath, the city which took no part in their counsel, was delivered from them; and, behold, it is by the confines of the Moabites.

Behold then sang Israel this song of praise: Spring up, O well! they sang to it, and it sprang up:
the well which Abraham, Izhak, and Jakob, the princes of the world, at the beginning did see, the sages of the world, the Sanhedrin the seventy wise men who were appointed by name beheld it: Mosheh and Aharon, the scribes of Israel, found it with their rods, and from the desert it was given to them as a gift.
And from thence the well was given to them at Mattana, turning it became strong overflowing streams, and again it ascended to the top of the mountains, and went down with them to the ancient valleys; but the well was hidden from them when on the borders of Moab, on the head of the height which overlooketh toward Abeth Jeshimon.

Therefore say they who speak in proverbs, Ascend.
Because the men of their people like fire come out of Heshbon, making war as flames of fire from the city of Sihon: the kings of the Amoraee are slain, the villages of the Moabite cities are destroyed, and the priests are slaughtered who sacrificed before the idols of Arnona.

Woe to you of Moab! Ye are consumed, destroyed, O worshippers of the idol of Kemosh; your sons and daughters bound by the collar are carried into the captivity of Sihon, king of the Amorites.
And the kingdom hath ceased from Heshbon, and the ruler from Dibon, and his ways are made desolate unto the smithies which are nigh to Medaba.
And Israel dwelt in the land of the Amorites.
And Mosheh sent to explore Makvar, and they took the villages, and destroyed the Amorites who were there.

And when Mosheh saw Og, he said, Is not this Og the Wicked, who taunted Abraham and Sarah, and said, They are like fair trees by fountain of water, but give no fruit. Therefore the Holy One, blessed be He, hath kept him alive for many years, till the time that he should see their children and children's children, and fall by their hands. Therefore the Lord said to Mosheh, Fear him not, for I have delivered him into thy hand, and all his people, and all his land; and thou shalt do to him as thou hast done to Sichon, king of the Amorites, who dwelt in Heshbon.

Chapter 22

And the sages of the Moabites and of the Midianites went, with sealed letters in their hands, and came to Bileam, and spake with him the words of Balak.

And Bileam arose in the morning, and made ready his ass, and went with the princes of Moab.

And the angel of the Lord stood between the vineyards, a hedge (being) on this and on that side.

And the ass said to Bileam, Woe to thee, Bileam the wicked, wanting in understanding and wisdom! Behold, me, an unclean beast, who am to die in this world and not to enter the world to come, thou hast not power with all thy skill to curse; how much less the children of Abraham, Izhak, and Jakob, on whose account the world was created at the beginning! And why art thou going to curse them? For thou hast deceived the people, saying to them, This is not my ass: she is a loan in my hand. But am I not thy

ass, upon whom thou hast ridden from thy youth unto this day? Did I indeed intend to do thus with thee? And he said to her, No.

Chapter 23

And Bileam went with a humbled heart.

And he took up the parable of his prophecy, and said: Balak, the king of the Moabaee, hath brought me from Aram, from the mountains of the east: Come, curse for me the house of Jakob, come, diminish for me the tribes of the house of Israel.
Wherewith shall I curse the house of Jakob, when the Word of the Lord blesseth them? and how shall I diminish the house of Israel, when the Word of the Lord doth multiply them?
I see this people, who are conducted through the merit of their righteous fathers, Abraham, Izhak, and Jakob, who are like the mountains, and of their four mothers, Sarah, Rivekah, Rahel, and Leah: behold, this people shall dwell alone, and not be mixed with the laws of the Gentiles.
Who can number the youth of the house of Jakob, of whom it is said, They are to be like the stars of the skies? Bileam the wicked said, in the parable of his prophecy, If Israel do kill him with the sword Bileam himself declareth that he hath no portion in the world to come: but if Bileam may die as the faithful die, may his last end be as one of the least among them.

And I with My Word will honour thee.

Not as the word of the sons of men is the word of the living God, nor are the works of God as the works of men. Men say, and do not; they decree, but do not confirm; but God saith and performeth, He maketh decree and confirmeth it, and His decrees are established forever.
Behold, I have received to bless Israel, and I cannot restrain the blessings from them.
I have not seen the worshippers of a lie, nor those who offer strange service, among the tribes of the sons of Israel. The Word of the Lord is with them, and the trumpet of their glorious King protecteth them.
Unto God who redeemed, and brought them out from Mizraim free, belong power, and praise, and exaltation.
For I see not those who perform divination in the house of Jakob, nor them who enchant with enebantments among the tribes of Israel. At this time it is said to Jakob, What bounties and comforts are prepared of the Lord to bestow upon you of the house of Jakob! Then said he in the parable of his prophecy, O happy saints, how goodly is the reward prepared for you by your Father in heaven, in the world to come!
Behold, these people dwell as a lion, like the strong lion; as the lion resteth not, nor is quiet, until he hath taken and eaten flesh and drunk up blood, so this people will rest not, nor be in quiet, till they have slain their enemies, and have shed the blood of their slaughtered foes like water.

Chapter 24

And Bileam saw that it was pleasing before-the Lord to bless Israel, so that he went not, as he had gone from time to time, to seek for divinations, or to provide enchantments; but went and set his face toward the wilderness to recall to memory their work of the calf, (still) being desirous to curse Israel.

And he took up in parable his prophecy and said: Bileam the son of Beor saith; the man saith who is more honourable than his father, for what hath been hidden from all prophets is revealed to him;
the man saith who heard the Word from before the Lord, and who saw the vision before the Almighty; when, inquiring, prostrate on his face, the mysteries of prophecy were disclosed to him, and of himself he did prophesy that he shall fall by the sword, a prophecy to be confirmed at the end!
How goodly were the tabernacles in which Jakob their father did pray; and the tabernacle of ordinance which you have made to My name, and your own tabernacles, O house of Israel!
As torrents that prevail, so shall Israel overpower their adversaries; and as gardens planted by fountains of water, so shall be their cities, giving forth scribes and teachers of the law; and as the heavens which the Memra of the Lord spread forth for the dwelling of His Shekinah, so shall Israel live, and endure unto eternity, beautiful and renowned as cedars by the waters which grow up oil high.
Their King will arise from among their children, and their Redeemer will be of them and among them; and He will gather their captives from the cities of their adversaries, and their children shall have rule among the peoples. And the kingdom of the King Meshiha shall be made great: stronger is He than Shaul who vanquished Agag the king of the Amalkaab. Unto God who redeemed, and brought them out free from the land of Mizraim, belong power, and praise, and exaltation. The sons of Israel will prevail over their enemies, will divide their cities, slay their heroes, and disperse their residue.
Behold, these people will dwell as a lion, and be as the strong lions. He who blesseth you, O Israel, shall be blessed, as Mosheh the prophet, the scribe of Israel; and he who curseth you will be accursed, as Bileam, the son of Beor.
And Balak's anger grew strong against Bileam, and Balak smote his hands, and said to Bileam, I brought thee to curse my enemies, and thou hast only blessed.

And now, behold, I go to my people. Come now, I will counsel thee how thou art to act with this people. Lead them into sin; for else thou canst have power against them to prevail over thy people at the end of the days.
And he took up the parable of his prophecy, and said: Bileam the son of Beor saith; the man who is more honourable than his father saith, for what hath been hid from all the prophets is revealed unto me:
the man speaketh who heard the Word from before the Lord, and learned knowledge from the Most High; who saw the vision in the presence of the Almighty, seeking prostrate on his face, when the visions of prophecy were disclosed to him, and he was made to foreknow of himself that he will fall by the sword, but that his prophecy will be confirmed.
I shall see Him, but not now; I shall behold Him, but He is not nigh. A King is to arise from the house of Jakob, and a Redeemer and Ruler from the house of Israel, who will slay the strong ones of the Moabaee, and bring to nothing and consume all the children of the east.

And Edom may inherit Mount Gabela from their enemies but Israel will be stronger with a mighty host.
A King will arise from the house of Jakob, and destroy what shall remain of the strong city
And he beheld the Amalkaah, and took up the parable of his prophecy and said: The house of Amalek was the first of the peoples to make war with Israel, and at last in the end of the days they will array battle against them; but their end is to perish, and their destruction to be for ever.
And when he looked upon the Shalmaia, taking up the parable of his prophecy, he said, How strong is thy abode, who hast set the house of thy dwelling in the clefts of the rock!
But the Shalmaia will not be spoiled, until Athuria shall arise, and take thee captive.
Woe to him who is alive when the Word of the Lord setteth Himself to give the good reward to the just, and to take vengeance on the wicked!
And great hosts in Livernia will come from the great city, and will conjoin with them many legions of the Romaee, and subjugate Athuria, and afflict all the children beyond the river. Nevertheless the end of these and of those is to perish, and the destruction to be everlasting.
And Bileam rose up and went to return to his place; and Balak also.

Chapter 25

And Israel abode in Shittim; and the people began to commit fornication with the daughters of the Moabites.
And they invited the people to the sacrifices of their idols.
And Israel were united with the worshippers of the idol of Peor; and the anger of the Lord was strong against Israel.
And the Word of the Lord said to Mosheh, Take all the chiefs of the people and set them for a Sanhedrin before the Lord, and let them bang all who are worthy of death; and at sunset take down their bodies and bury them, that so may be averted the strong anger of the Lord from Israel.
And Mosheh said to the princes of Israel, Slay each one a man of his house of them who have joined themselves to the idol of Peor.
And, behold, a man of the sons of Israel came and brought to his brethren a Midianitha, before Mosheh and all the congregation of the children of Israel; and, behold, they were weeping at the door of the tabernacle.
And Phinehas bar Elazar bar Aharon, the high priest, saw, and arose from among the assembly, and took a lance.
And he went in after the man of Israel into the tent, and thrust both of them, the man and the woman, through the body; and the plague was stayed from the children of Israel.
And those who died by that plague were twenty and four thousand.

With the oath went Mosheh, and said unto Phinehas, Behold, I give to him.

For their false dealings.

Chapter 26

But the sons of Korach, who were not in the counsel of their father did not die.

Chapter 27

The Word of the Lord the God who ruleth over the spirit of all flesh, appoint a praiseworthy man over the people of the congregation.

Chapter 28

Instruct the children of Israel, and say to them, My oblation, the bread of the order of My table. That which you offer upon the altar. Is there not a fire that will consume it? To be received from you before Me for a pleasant smell. Sons of Israel, My people, be admonished to offer it before Me in its season.

From the vessels of the house of holiness, it shall be poured out a libation of choice wine unto the Name of the Lord.

Chapter 29

Chapter 30

Her husband released her.
Her husband had released them.

In the time of her youth in her father's house.

Chapter 31

Arm of you,

Tin and lead,

And we have brought the oblation of the Lord. When we entered into the houses of the Midianite kings, and into their sleeping-chambers, and saw there the fair and delicate daughters of the Midianite kings, we took from their beads their golden coronets, the earrings from their ears, the rings from their fingers, the bracelets from their arms, and the jewels from their bosoms; yet, Mosheh our master! far was it from us, not one of us was united with any one of them, neither will he be companion with her in Gehinnom. In the world to come may it stand to us, in the day of the great judgment, to propitiate for our souls before the Lord.

Chapter 32

And they saw the land of Mikvar and of Gilead, and, behold, it was a place of wealth.

Makalta, Madbeshta, Mikvar, Beth Nimrin, Heshbon, Elhala, Shebam, Nebo, and Behan,
Wealth.

And why do you break?

They went unto Segola, and saw the land.

You have multiplied the men of sin yet to increase the strength of His displeasure.

In cities fortified against the (former) masters of the land.

Build cities for your little ones and folds for your sheep, and do that which hath come out of your mouth.

And the sons of Gad built Debeshta, and Maklalta, and Lechaiath,
And Maklalta of Shophan, and Makvar, and Jegbeha,

Chapter 33

And they went out from Pelusin in the first month.

And removing from Etham. they returned to the caravansaries of Hiratha, which are in front of the idols.

And they removed from Marah and came to Elim: in Elim were twelve fountains of water, answering to the twelve tribes of Israel, and seventy palm trees, answering to the seventy elders of the Sanhedrin of Israel; and they encamped there.

You shall destroy all the inhabitants of the land from before you, make an end of all their idols, break their molten images, and overthrow all their high places.

Chapter 34

And your border shall be southward, from the wilderness of Rekem, over against the frontier of the Edomaee, and southward shall it be to you unto the extremity of the Sea of Salt, eastward.

And your South border shall go round from the ascent of Akrabim, which passeth over by the mountain of iron, and its outgoings shall be from the south unto Rekem Giah, and proceed to the buildings of the threshing floors, and pass on to Kesam.
And the border shall wind round from Kesam unto Nilos Mizraim, and the going out of it shall be at the sea.
And the (west) border shall be the Great Ocean Sea; its isles, ports, and ships, with the ancient waters that are in it, the waters of the beginning; this shall be your western border.
And this shall be your northern limit: from the Great Sea you shall appoint to you unto Mount Manos.
From Mount Manos you shall extend to the entrance of Antiochia, and the outgoing shall be unto Abelas of the Cilicians;
and the border shall go to Zapherin, and its outgoing be at the dwellings of Hainutha,
unto Apamea, unto Dopline, east of Hainutha,
and shall descend and come down upon the Sea of Ginesar at the west.
And it shall descend to Jordan, and have its outgoings at the Sea of Salt. This shall be your land by its limits round about.

The two tribes and the half tribe have received their inheritance beyond Jordan-Jericho first. Their border goeth forth on the east from the plain of the Salt Sea to Kinnereth, the city of the kingdom of the Amorites, and thence to the mountain of snow, and to Hamatha of Lebanon; thence to Hoba, on the northern side of Hainutha, of Damasek, and from Hoba to Divakinos, at the snowy mount of Kisarion, eastward of (the town of) Dan, on the west, and from thence to the Great River, the river Phrat, upon which is the order of the victories of the wars of the Lord, which are to be wrought there. And from the Great River, the Phrat, their border goeth forth to the cities of Zavatha, beyond all the Tarkon (Trechonites), unto Zimra, the royal house of Sihon, king of the Amoraee, and the royal house of Og, king of Mathnan, going to Raphiach and to Shokmezai, until thou comest to the shore of the Salt Sea. This is the portion of the two tribes and the half tribe.

Chapter 35

And suburbs to the cities round about them shall you give to the Levites.

But the suburbs.

Chapter 36

Deuteronomy

Chapter 1

These are the words that Mosheh, spake with all Israel, reproving them, while as yet they were situate beyond the Jordan. Mosheh answering said to them: Was it not in the wilderness at Mount Sinai, that the law was given to you? And on the plains of Moab was shown you what miracles and mighty acts the Word of the Lord had wrought on your behalf. When you stood by the Weedy Sea, the sea was divided before you, and there were made twelve ways of one way, (a path) for each tribe. Yet you provoked

Him at the sea, and rebelled at the Sea of Suph. On account of the matter of the spies who had been sent from the wilderness of Pharan, the decree (came forth) against you, that you should not enter into the land of Israel; and for that of the manna, of which you said, Our soul is afflicted with this bread, whose eating is too light, the serpents were let loose upon you; and in Hazeroth, where your carcasses fell on account of the flesh, and concerning the calf that you had made, He would have spoken in His Word to destroy you, had He not been mindful of the covenant which He sware to your fathers, Abraham, Izhak, and Jakob, and of the tabernacle of ordinance which you had made unto His name, and the ark of the covenant of the Lord, and of your burnt sacrifices in the midst (of the tabernacle and the ark) which you covered with purified gold.
A journey of eleven days is it from Mount Horeb by way of Mount Gebal unto Rekem Giah; yet, because you sinned and provoked anger before Him, you have been delayed, and have been journeying for forty years.
And it was at the end of forty years.

And they prepared and went up into the mountain, and came to the stream of the Grapes, and surveyed it.

And they chased you as bees are chased, and slew you in Gebal unto destruction.

Chapter 2

So we passed by our brethren the sons of Esau, who dwell in Gebala, by the way of the plain from Elath and from the fortress of Tarnegola, and we turned and went by the way of the wilderness of Moab.

Chapter 3

When Mosheh saw that wicked one, he trembled before him, and said, Is not this he who did scoff at our father Abraham and Sarah, and said to them, Ye are like trees planted by a fountain of water, but ye bear no fruit? Therefore did the Holy One, blessed be He, and let His Name be glorified, cause him to wait, and prolong him many years alive, to show to him the generations, because He would deliver him into the hands of his (Abraham's) children: therefore the Word of the Lord said to Mosheh, Be not afraid of him, for into thy hand have I given him up, and all his people, and his land, and thou shalt do to him as thou hast done to Sihon. king of the Amoraee, who dwelt in Heshbon.

All these cities were fortified, surrounded with high walls, with gates and bars.

The Sidonaee call Hermon the fruit-producing land, but the Amoraee call it the land which multiplies the fruits of the tree.

Is it not placed in the citadel of the Beni Ammon?

All the limit of Atarkona, unto the limit of the city of Aphikeras,

The plain, the Jordan, and the limit from Ginosar to the sea of the plain, the Sea of Salt, under the place of the pouring forth of ashes from the east.

And I prayed and sought mercy in that hour, said Mosheh, saying: I supplicate compassion before Thee, 0 Lord God; Thou hast begun.

And we dwelt in the valley weeping for our guilt, and confessing our sins, for that we had been joined with the worshippers of the idol of Baal Peor.

Chapter 4

For what people is so great, who hath God so nigh to it as the Lord our God is, in every hour that we cry unto Him, and He answereth us?

The likeness of any fishes which are in the waters under the earth.

To be a people beloved as a treasure in this day.

For the Lord your God is a consuming fire; the jealous God is a fire, and He avengeth Himself in jealousy.

Or what is the people or kingdom that hath heard?
Or the signs which the Word of the Lord hath wrought, coming to announce (that He would separate) to Himself a people from among a people?

Who had slain his neighbour unawares, but had not entertained enmity toward him yesterday or before.

This is the declaration of the law which Mosheh set before the sons of Israel.

From Lechaiath, on the side of the river Arnona, unto the mountain whose fruits are delivered, which is the Snowy Mount;

Chapter 5

O that they may have this good heart!

Chapter 6

A land producing good fruits, pure as milk, sweet and tasty as honey. When the end had come to our father Jakob, that he should be taken up from the world, he called the twelve tribes, his sons, and gathered them round his couch. Then Jakob our father rose up, and said to them, Do you worship any idol that Terah the father of Abraham worshipped? Do you worship any idol that Laban (the brother of his mother) worshipped? Or worship you the God of Jakob? The twelve tribes answered together, with fulness of heart, and said, Hear now, Israel our father: The Lord our God is one Lord. Jakob responded and said, May His Great Name be blessed for ever!

Chapter 7

You shall not be commixed with them.

And he repayeth them who hate Him for their little deeds of good which are in their hands in this world, to destroy them in the world to come; nor doth He delay to render to them that hate Him the reward of the slight works that are in their hands in this world.

And shall trouble them with great trouble, till the time that they shall be destroyed.

Chapter 8

That by manna only.

A land from whose olive trees they make oil, and from whose palms they make honey,
whose stones are pure as iron and whose hills are firm as brass.

Chapter 9

And I took both the tables and cast them down.

And at the Graves of Desire

Chapter 10

Chapter 11

A land which the Lord your God inquireth after continually.

And when you repose, and when you rise up.

Not a ruler or a prince shall stand before you; but your terror and your fear.

And their contraries, if you will not hearken.

Chapter 12

He who is restrained from holy things, and he who is clean for holy things, may eat alike.

Chapter 13

When thy brother, the son of thy mother, thy son, thy daughter, or the wife who reposeth with thee, shall turn thee away.

Chapter 14

You are beloved children before the Lord your God; you shall not make divers wounds for strange worship, nor cause baldness above your forehead to mourn for a person who is dead.

Which bringeth up the cud among animals, that may you eat.
Because they bring up the cud, but have not the hoof divided.

And these are they of which you may not eat: the eagle, and the sea eagle (ossifrage), and the osprey.
And the rook, the heron also, and the vulture after his kind.

And the white daitha, and the ibis according to his kind, and the heathcock, and the bat,

My people of the house of Israel, tything you shall tythe all the produce of your seed, of that which you sow upon the face of the field and gather in the produce of each year. Israel, My people, it is not lawful for you to tythe and eat the fruit of one year along with the fruit of (another) year.

Chapter 15

Giving thou shalt give to him, nor let your looks be evil at the time you give to him.
If Israel would keep the precepts of the law, there would be no poor among them; but if they will forsake the precepts of the law, the poor shall not cease from the land: therefore I command you, saying: You shall verily open your hands to your poor brethren, and to the needy who will be in your land.

Thou shalt furnish him.

Chapter 16

Judges and administrators.
You shall not go astray in judgment, nor respect persons, nor take the wages of mammon; for a bribe blindeth the eyes of the wise, and depraveth their right words in the hour of their judgment.

Chapter 17

When a matter is too occult for you, in setting judgment in order between the blood of murder and innocent blood, between leprosy and the scall, with words of contention in your cities, then shall you arise and go up to the place the Lord your God will choose.

Chapter 18

And the allowance of his sale which they sell to him according to the fathers.

No one shall be found among you to make his son or daughter pass through the fire, to enchant with enchantments, to inspect serpents, or to observe divinations and auguries;
Or any who use, (magical) knots, or are binders of snakes, scorpions, or any kinds of reptiles, or are consulters of oba, or who bring up the manes, or seek to learn from the dead.

To inspectors of serpents and to users of enchantments have they hearkened.

Chapter 19

He who may go with his neighbour into the thicket to cut wood, and exerting himself with the axe to cut the wood, the iron separate from the handle, and fall upon his neighbour that he die, he may flee into one of those cities and live.
Because his heart is boiling and be meeteth.

Chapter 20

And hath not redeemed it

And if it answer thee with words of peace, and open the gates to you, all the people whom you find.

Chapter 21

Nor have our eyes seen who it is who hath shed it.

If thou hast no pleasure in her, thou mayest send her away with power over herself; but thou shalt in no wise sell her for money, nor make merchandise of her; because thy power over her is given up.

And you hang him on a beam,

Chapter 22

And so shalt thou do with his ass, and with his robe.
Thou shalt forgive what may be in thy heart against him, thou shalt deliver and lead it.

Then thou shalt make a parapet to thy roof, that the guilt of innocent blood shedding may not be set upon thy house.

Fringes of threads shall you make upon the four edges of your vestments with which you dress.

But if this word be true, and the damsel's witnesses are not found, they shall bring that damsel from the door of her father's house, and the people shall stone her.

Chapter 23

And at evening let him bathe with water.

There shall not be a harlot among the daughters of the house of Israel, nor a whoremonger among the sons of Israel.
You shall not bring the hire of an harlot, nor the price of a dog.

Chapter 24

You shall not take the upper and lower millstones for a pledge; for the pledge is a necessary of life. Nor shall there be unlawful conjoinments of bridegrooms and brides; for what such produce is denied the life of the world to come.

Thou shalt certainly return the pledge to him as the sun goeth down, that he may sleep in his garment, and may bless thee and to thee it shall be righteousness before the Lord thy God.
You shall not willfully keep back the wages of the poor and needy of your brethren.
In his day thou shalt pay his wages, nor let the sun go down upon them; for he is poor, and by means of his hire he sustaineth his life: that he may not cry against thee before the Lord: so beware that it become not guilt in you.

When you beat your olive trees, search them not afterward; let them be for the stranger, the orphan, and the widow.
When you gather your vines, search not their branches afterwards; let them be for the stranger and the widow.

Chapter 25

And if it be needful to scourge the guilty, the judge shall make him lie down, and they shall smite him in his presence, according to the measure of his guilt, by number.

Sons of Israel, My people, you shall not muzzle the ox in the hour of his treading.

And his name in Israel shall be called the House of him whose shoe was loosed, and who made void the law of Yeboom.
If she put forth her hand, and lay hold by the place of his shame.

You shall not have in your houses measures and measures; great ones for buying with, and small ones to sell with.

Who overtook you in the way, and slew among you those who were thinking to desist from My Word, the cloud overcast him, and they of the house of Amalek took him and slew him. But you, people of the sons of Israel, were weary and faint; nor were they of the house of Amalek afraid before the Lord.

Chapter 26

And thou shalt come to the priest who will be appointed the chief priest in those days, and say to him: We give glory and thanks this day before the Lord thy God, that we have come into the land which the Word of the Lord did covenant unto our fathers to give us.

When you finish tything all the tenths of your produce in the third year, which is the year of the tythe for the poor, you shall give the first tenth to the Levites, and the poor's tenth to the stranger, the orphan, and widow, that they may eat in your cities, and be satisfied.

We have not eaten thereof in (our) mourning, nor separated therefrom for the unclean, nor given of it for the defiled soul; for we have obeyed the voice of the Word of the Lord our God; we have done according to all that Thou hast commanded us.
Look down, we beseech Thee, from the heavens, the habitation of Thy glory and Thy holiness, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers (to give us a land) producing good fruits, pure as milk, sweet and delicious as honey.

You have chosen the Word of the Lord to be King over you this day, that He may be your God.
But the Word of the Lord becometh the King over you for His Name's sake, as over a people beloved as a treasure, as He hath spoken to you, that you may obey all His commandments.

Chapter 27

And you shall write upon the stones all the glorious words of this law in writing deep and plain, to be well read, and to be interpreted in seventy tongues.

Six tribes of them shall stand on Mount Gerezim, and six tribes on Mount Ebal. And the ark, with the priests and Levites in the midst. And all Israel, here and there, turning their faces towards Mount Gerezim, shall open their mouth in benediction: Blessed be the man who hath not made an image, or a figure, or any similitude which the Lord hateth, and which is an abomination before Him, (being) the work of man's band, and who bath not hidden such. But in pronouncing the curses let them turn their faces toward Mount Ebal, and say: Accursed be the man who shall make an image, or figure, or any similitude which the Lord hateth and which is an abomination to Him, the work of man's hands; or the man who hath concealed such. And all the people shall answer them, and say, Amen.

Accursed be the man who changeth the bound mark.
Accursed be the man who maketh the wayfarer, who is like the blind, to wander from the way. And all the people shall answer, and say, Amen.

Accursed is he who lieth with his mother-in-law. And all shall answer together, and say, Amen.

Chapter 28

Blessed shall you be in the baskets of your first fruits, and in your wheaten cakes.
Blessed shall you be when you go in to your houses of instruction, and blessed when you go out of them.

And no one shall drive them away.
The Word of the Lord will smite you with the ulcer of Mizraim, and with hemorrhoids, and with the blotch, and with scurvy, which cannot be healed.

Your sons and daughters shall be delivered unto another people, while your eyes behold and fail on account of them all the day; nor will you have the good works to give satisfaction unto God, that He might redeem you.

You will carry out, but collect little, for the locust will devour it.

But with oil you will not be anointed, for the bloom of your olive trees shall be destroyed.

Robbers shall take possession of the trees and the fruits of your land.

A people hard in visage, who will not respect the aged nor have mercy on the children.

The man who is gentle and most tender among you will look with evil eyes upon his brother, and on the wife of his youth, and on the rest of his children who remain.

She who is tender and delicate among you, who hath not attempted to walk with her feet upon the ground from delicacy and tenderness, will look with evil eyes on the husband of her youth, and on her son and her daughter.

And the Word of the Lord will cause you to return into Mizraim in galleys, by the way of which I said to you, Ye shall see it no more.

Chapter 29

And you shall keep the words of this covenant and perform them that you may prosper in all that you do.

Your little ones, wives, and sojourners within your camps, from the hewer of your wood to the filler of your water,
that you may not transgress the covenant of the Lord your God, nor the oath which He confirmeth with you this day:

All the generations which have arisen from the days of old until now stand with thee to-day before the Lord your God, and all the generations which are to arise after us stand also here with us to-day.

You have seen their hateful things and their abominations, the idols of wood and stone, of silver and gold; idols of wood and stone set forth in the streets, but those of silver and gold kept with themselves in the house because they were afraid they would be stolen.
Lest there be among you man or woman, family or tribe, whose heart is turned away this day from the Lord our God to go and worship the idols of these people, or there be a man among you whose heart pondereth upon sin,

which is like a root struck into the earth; for its beginning may be sweet as honey, but its end will be bitter as the deadly wormwood;

Chapter 30

The law is not in the heavens, that thou shouldst say, O that we had one like Mosheh the prophet to ascend into heaven, and bring it to us, and make us hear its commands, that we may do them!
Neither is the law beyond the great sea, that thou shouldst say, O that we had one like Jonah the prophet, who could descend into the depths of the sea, and bring it to us, and make us hear its commands, that we may do them!
For the word is very nigh you, in your mouth, that you may meditate upon it, and in your hearts, that you may perform it.
See, behold, I have set before you this day the way of life, which is the path of the good, and the way of death, which is the path of the evil.

Chapter 31

They will forsake, and will profane the statutes I have confirmed with them.

When Mosheh had completed to write the glorious words of this law until they were finished,

How much more when I am dead!

Chapter 32

When the end of Mosheh came that he should be removed from the world, he said: Behold, I testify in this world a thing which tasteth not of death; so will I attest against them the heavens and earth which taste not of death in this world, but whose end is to be consumed in the world that cometh. For so he explained, and said: Lift up your eyes to the heavens, and consider the earth beneath; for the heavens shall dissolve like smoke, and the earth fade away as a garment; but I have prepared to create new heavens and a new earth. Isaiah the prophet, when he prophesied in the congregation of Israel, because he was remote from the heavens and nearest the earth, attributed hearing to the heavens, and attention to the earth: for so be explaineth, and saith: Hear, O heavens, and listen, O earth; for the Word of the Lord hath spoken. Mosheh the prophet, when he now prophesied in the congregation of Israel, attributed hearing to the earth, and attentiveness to the heavens; because (in his case) heaven was nearest and earth more remote; for so it is written, Attend, ye heavens, and I will speak; and hear, O earth, the words of my mouth.
The doctrine of my law shall be sweet to the children of Israel as the rain, the word Of my mouth will be received by them with pleasantness as the dew, as the wind which breathes upon the herb, and as the drops of the latter rain that descend and water the herbage of the ground in Nisan.
Mosheh the prophet said: Woe to the wicked who make memorial of the Holy Name with blasphemies. For it is not possible even to one of the highest angels to utter that Name rightly until that they have said, Holy, Holy, Holy thrice. And from them did Mosheh learn not to utter that Name openly until he should have dedicated his mouth with twenty-one words which consist of eighty-five letters; and so explained he and said: Hear, ye heavens, and I will speak; for it is the Name of the Lord. Mosheh the prophet said: O people of Israel, I invoke you, in the Name of the Lord, to give glory, praise, and highest exaltation unto God.
Mosheh the prophet said: When I ascended the mountain of Sinai, I beheld the Lord of all the worlds, the Lord, dividing the day into four portions; three hours employed in the law, three hours with judgment, three hours in the care of the world, three hours, uniting the marriage yoke of the husband to the wife, [(for it is written)]The Mighty One whose works are perfect, for all his ways are judgment, faithful God and true; falsehood is not before Him; He is just and upright in judgment. The children have corrupted their works, and not them only, but themselves also: they have so corrupted that the spot is upon them; a depraved and perverse generation which changeth its order of this world shall be changed upon it.
Do you return this before the Lord, O people foolish and unwise? Is He not your Father who is in heaven, who bought you? He created and founded you.
Be mindful of the days, the days of old, consider the years of one generation and another; ask your fathers who are greater in the law than you, and they will teach you, the sages, and they will tell you.
When the Most High divided the nations by lot, and distinguished the languages of the children of men, He appointed the bounds of the peoples according to the number of the tribes of the Beni Israel.
Because the Lord's portion are His people, and the house of Jakob the lot of His inheritance.
He found them wandering in a desert land, in the solitude of a howling wilderness; He threw over them clouds of glory; His Shekinah taught them the Ten Words, watched over them, and kept them as the apple of His eye. As an eagle stirreth up his nest, and carefully spreadeth out his wings, and taketh and beareth them with the strength of his wings.

The Lord alone caused them to dwell, and none were among them who served with strange worship.
He made them ride upon the high places of the earth, and gave them to eat of royal delicacies, and nourished them with honey out of the rock, and with oil from their olives (growing) out of the flinty stone of the rock.
Tender oxen and choice flocks, goodly fatlings, rams bred in Batenaia, and goats, with the richest of the wheat. Mosheh the prophet said: If the children of Israel will observe the precepts of the law; from one bunch they shall drink a cup of wine.
But the house of Jeshuron ate and kicked; they became rich, and rebelled; they prospered, got wealth, and forsook the Word of God who had created them, and refused to worship the Almighty who had redeemed them.
They provoked Him to anger with their idols, by their abominations they made Him wroth
They sacrificed to demons in whom is no stability, idols which they had not known, lately formed, which your fathers remembered not.
The Almighty who created you ye have forgotten, and have forsaken the Word of God who gave you to be, and made you so many refuges.
And it was manifest before the Lord, and He was angry, because the beloved children had provoked Him, even they who were beloved by Him as sons and daughters.
And He said, I will surely turn away the favor of My countenance from them; I will see what will be in their latter end; for they are a perverse generation, children in whom is no faith.
They have moved Me to jealousy by their idols in which there is nothing whatever, they have provoked Me by their abominations; but I also will move them to jealousy by a people which is not a people, by a foolish nation will I anger them.
For a fire shall come forth in the hour of My wrath, and burn to the lowest hell, devouring the earth and its fullness, and setting in flame the foundations of the hills.
I have spoken in My Word to bring evil upon them, the arrows of My vengeance will I send among them:
gaping with famine, devoured by unclean fowl, filled with evil spirits, even the teeth of the four kingdoms, which are like wild beasts, will I send among them, with the poison of serpents, the reptiles of the earth.
In the street the sword will devour them; in the chambers where they sleep, the terrors of death; their young men and maidens, their infants and aged men.
I have spoken in My Word to bring wrath upon them and to cause their memorial to fail from among men;
But that the wrath of the enemy would wax strong, that they could not prevail against their foes; and that they may not say, Our hand hath avenged us on our adversaries, and it hath not been done by the Lord; for this people perish by evil counsels, and they are void of understanding.
If Israel were but wise, learning the law they would understand what shall be in their latter end.
When Israel was diligent in the law, and observed the commandments, one of them chased a thousand, and two of them put ten thousand to flight; but because they have sinned and vexed the Almighty to anger, He hath left them to the hand of their enemies.
For the confidence of the nations is not as our confidence, but because we have sinned and provoked Him to anger, our adversaries are made our judges.
For the works of this people are like those of the people of Sedom, and their thoughts like those of the people of Amorah: their evil works make them desolate, and become bitter to them.
For the poison of this people is like that of serpents what time they drink wine, and their malice like the head of asps and cruel reptiles.

Is not this the cup of punishment, mixed and ordained for the wicked, sealed in My treasuries for the day of the great judgment?
Vengeance is mine: I am He who repayeth; in the time when the foot of the righteous is moved; for the day of destruction for the wicked is nigh the fire of Gehinam. is prepared for them, and their punishment girdeth itself to come upon them.
For the Lord Himself will adjudge the judgment of the people of the children of Israel, and comfort His righteous servants; for it is manifest before Him that the hand of the righteous will waver, and that they will be forsaken and cast down, with none to help or support them.
For the Gentiles will say, Behold, the God of Israel is strong in whom they put their trust;
they brought before Him the fat of their sacrifices, and the wine of their libations; let Him who (once) was over them as a shield rise up now and deliver them.
See now that I in My Word am He, and there is no other God beside Me. I kill the living in this world, and make alive the dead in the world that cometh; I am He who smiteth, and I am He who healeth; and there is none who can deliver from My hand.
For I have uplifted My hand with an oath to heaven, and said, I live, and My Word subsisteth for ever.
If I whet My sword as lightning, My right hand will prevail in judgment. I will render punishment upon the adversaries of My people, I will repay them for their evil deeds.
I will make My arrows drunk with their blood, and My sword shall consume their flesh; with the blood of the destroyers of My people, their captives, and the chieftains of their hosts.
Let the nations give praise before Him, let the people of Beth Israel glorify Him; for He bath made inquisition for the trouble of His righteous servants, and brought vengeance upon His enemies; for the sins of His people He smote the land; but He will make Atonement for the land, and for His people.
And Mosheh came and spake all the praise of the words of this hymn in the hearing of the people, be and Hoshea bar Nun.
And Mosheh ended speaking all these words with all Israel,
and said to them: Set your heart unto all the words with which I bear witness to you this day, and which you shall teach your children, that they may observe and do all the glorious words of this law.
For it is not a vain word to you, because it is your life, and by this word you will multiply days upon the land that you pass over Jordan to inherit.

Because you were rebellious towards the Name of My Word, among the Beni Israel, at the Waters of Contention in Rekem in the desert of Zin; forasmuch as you did not sanctify Me in the midst of them,
therefore thou mayest look over against it, but shalt not enter into the land which I give to the children of Israel.

## Chapter 33

This is the Benediction wherewith Mosheh the prophet of the Lord blessed the children of Israel before be should be gathered,
and he said: The Lord was revealed from Sinai to give the law unto His people of Beth Israel. He arose in His glory upon the mountain of Seir to give the law to the sons of Esau; but after they found that it was written therein, Thou shalt do no murder, they would not receive it. He revealed Himself in His glory oil the mountain of Gebala, to give the law to the sons of Ishmael; but when they found that it was written therein,

Ye shall not be thieves, they would not receive it. Again did He reveal Himself upon Mount Sinai, and with Him ten thousands of holy angels; and the children of Israel said, All that the Word of the Lord hath spoken will we perform and obey. And He stretched forth His hand from the midst of the flaming fire, and gave the Law to His people.
Is it not all manifest and known before Him, that neither the sons of Esau nor of Ishmael would receive the law? Nevertheless, because He loved His people of Beth Israel as myriads of the holy angels, though He brought upon them many corrections, they rested not, nor desisted from the doctrine of the law; and, behold, they were conducted and brought on at the foot of His Cloud, and went forward and encamped according to His Word.
The sons of Israel said, Mosheh commanded us the law: he gave it for an inheritance and possession to the congregation of the house of Jakob.
And a king shall arise from the house of Jakob, when the heads of the people are gathered together: unto Him shall the tribes of Israel be obedient.
Let Reuben live in this world, nor die the second death which the wicked the in the world to come; and let his youths be with the men in number.
And this is the benediction with which Mosheh the prophet blessed the tribe of Jehudah, and he said: May the Word of the Lord hearken to the prayer of Jehudah, and bring him back to his people from battle. May his hand avenge him upon his enemies, and be Thou a help and a support against his foes.
And Mosheh the prophet blessed the tribe of Levi, and said: With the Uraia and Tummaia hast thou clothed Aharon the saint, whom Thou didst try, and he was steadfast in the temptation, and whom Thou didst prove at the Waters of Contention in Rekem, and he was found faithful.
For of the tribe of Levi it may be said, He respected not the face of his own father and mother in the judgment of Tamar, and knew not his brother in the matter of the (golden) calf, nor towards his own children was he moved with mercy, in the work of Zimri; for they have kept the word of Thy mouth, and have been ready (to fulfil) the decree of Thy law.
Apt are they to teach the orders of Thy judgments to them of Beth Jakob, and the decree of Thy law to the congregation of the tribes of Israel. They put the goodly aromatic incense (on the censer) to restrain Thy anger, and offer the perfect sacrifice with acceptance at Thy altar.
Bless, Lord, the substance of the tribe of Levi, and receive with favour the oblation of his hand; break Thou the loins of his enemies, that his adversaries may fall, and rise no more.
Mosheh the prophet of the Lord blessed the tribe of Benjamin, and said: The beloved of the Lord shall abide with confidence by Him, He will protect him all the days, and within his borders will dwell the glory of the Shekinah of the Lord.
And Mosheh the prophet of the Lord blessed the tribe of Joseph, and said: Blessed be the laud of Joseph, before the Lord, with the blessing of the dew and the rain that come down from the heavens above, with the blessings of the fountains of the deep which well up from the earth beneath.
Bounteous produce will it yield from the good provision of the sun; and will ripen its first fruits at the beginning of month and month.
It aboundeth in fruitfulness for the righteousness sake of Abraham, Izhak, and Jakob, the holy fathers who are like the mountains, and for the merit of Sarah, Revekah, Rahel, and Leah, the four mothers who are like the hills.
It bringeth forth richly from the excellence of the earth and its fulness, and by the good will of Him who caused the glory of His Shekinah to dwell in the bush. Let all these blessings come and be a crown upon the head of Joseph, and upon the brow of the man who ruled in the land of Mizraim, and was the brightness of his brothers glory.

The birthright, kingdom, and honour are Joseph's: for as it may not be that one should work with the firstling among cattle, nor bring the horns of the reema into servitude; but as the ox and the reema push with their horns, so this people, the sons of the tribe of Joseph, going out to battle against their enemies, will slaughter kings and princes. Myriads of the Amoraah will be slain by Jehoshua bar Nun, who is of the tribe of the Beni Ephraim; thou- sands of the Midyanee will be slain by Gideon bar Yoash, who is of the tribe of the Beni Menasheh.
Mosheh the prophet of the Lord blessed the tribe of Zebulon, and said: Rejoice, O ye of the house of Zebulon, when you go out upon your commerce; and ye of the house of Issakar, rejoice, when you come in unto your houses of learning.
Behold, this people of the house of Zebulon will come up together to the mountain of the sanctuary to offer true oblations; for they eat the revenue of the seas, and the treasures hidden in the sands are disclosed unto them.
And Mosheh the prophet of the Lord blessed the tribe of Gad, and said: Blessed is he who hath made wide the border of Gad. He reposeth and inhabiteth as a lion and a lioness; nor will there be any kingdom or people who can stand before him; and when he goeth forth in war against his enemies his slaughtered are known among the slain by the head being cut away unto the arm.
And he saw at the beginning that a place had been prepared there for a sepulchre, a place strown with precious stones and pearls, where Mosheh the prophet, the scribe of Israel, was to be hidden, (who) as he went in and out at the head of the people in this world, so will he go in and oat in the world to come; because he wrought righteousness before the Lord, and taught the orders of the judgments to the sons of Israel.
And Mosheh the prophet of the Lord blessed the tribe of Dan, and said: The tribe of Dan is like a lion's whelp, and his land is watered from Batanea.
And Mosheh the prophet of the Lord blessed the tribe of Naphtali, and said: Naphtali shall be satisfied with favour, and be filled with blessings from the Lord; he will have possession to the west of the sea of Genesareth, and to the south.
And Mosheh the prophet of the Lord blessed the tribe of Asher, and said: Asher will be blessed of the children; he will be acceptable to his brethren, in the release of the land, for his ground shall produce oil like water.
Behold, this people of Beth Asher are sound as iron and strong as brass; as the days of their youth so will be the days of their age.
There is none like the God of Israel, whose glorious Shekinah dwelleth in the heavens, and His magnificence in the high expanse.
In His abode hath His Shekinah dwelt before they were, and under His power He bringeth the world; and He driveth out your enemies before you, and saith in His word, Let them be destroyed.
But Israel shall dwell safely by themselves according to the benediction with which Jakob did bless them, in the land yielding wine and oil, The heavens also above you are bidden to send down upon you the dew and the rain.
O Israel, happy are you! Who is as you, a people saved before the Lord, the shield of your help, the guardian of your armies, and the trusty sword of your pre-eminence? Your enemies are to be scattered before you; but you, O Beth Israel, while you give diligence in the law, and keep the commandments, shall tread upon the necks of their kings.

## Chapter 34

And Mosheh went up from the plain of Moab to the mountain of Nebo, to the summit. of the height which is over against Jericho; and the Lord showed him the whole land of Gilead unto Dan of Kesavan,
and the whole land of Naphtali and Ephraim and Manasheh, and all the land of Jehudah to the outer sea,
and the south, and the plain of the vale of Jericho, the city which cultivateth palms, which is Zeir.
Spake Mosheh the prophet: The Word of the Lord said unto me, This is the land which I have sworn unto Abraham, to Izhak, and to Jakob, saying, Unto the children of thy children will I give it. Behold it with thine eyes, but thou, shalt not pass over unto it.
And Mosheh, the servant of the Lord, died there in the land of the Moabaee, according to the mouth of the decree of the Word of the Lord.
And He buried him in a valley in the land of the Moabaee, opposite to the idol Peor; nor knoweth any one his sepulchre unto this day.
Mosheh was the son of a hundred and twenty years in the time that he died; his eyes were not darkened, nor had the brightness of his face faded away.
And the children of Israel wept for Mosheh in the plains of Moab thirty days; and so were fulfilled the days of weeping in mourning for Mosheh.
And Jehoshua bar Nun was filled with the Spirit of Wisdom: for Mosheh had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Word of the Lord had commanded Mosheh.
But no prophet hath arisen yet in Israel as Mosheh, whom the Word of the Lord knew, (speaking with him word for word,)
In all the miracles, and wonders, and distinguishing signs which the Word of the Lord sent him to perform in the land of Mizraim, on Pharoh, and all his servants, and all his land;
and in all the Mighty Hand, and all the great manifestations which Mosheh did in the sight of all Israel. END OF THE TARGUM OF PALESTINE ON THE TORAH. BLESSED BE THE LORD, THE GOD OF ISRAEL, FOR EVER AND EVER, AND LET THE WHOLE EARTH BE FILLED WITH HIS GLORY.